Church
WV

Gazetteer Isaac

Celebration . . .

OF THE

Sixtieth Anniversary

OF

ORGANIZATION

OF THE

First . . . Congregational Church . . .

TERRE HAUTE, IND.

1834-1894.

HISTORY OF THE CHURCH.

THE FIRST CONGREGATIONAL CHURCH FROM 1834 TO 1894.

After music by Mrs. Allyn Adams, and prayer by the Rev. Dr. Leech of Centenary Church, the Rev. Dr. Crum, pastor of the First Congregational, made a short talk of the early days of the church, and giving facts which were afterward brought out in the productions of those on the programme. He then announced the first number, a paper, by Mr. C. C. Oakey, "History of the Church." Mr. Oakey spoke as follows:

In 1834, sixty years ago, when Terre Haute was eighteen years old, it was a village of about 800 people, though it was an incorporated town. Two years before, there were 600 people, and in 1835, over 1,200, for the tide of emigration was beginning to flow rapidly westward. The little settlement which, in 1835, numbered only 182 families, was clustered in the few blocks surrounding the court house, while a few tree-embowered houses straggled along the high river bank, or towards Oak street on the south, Sycamore street on the north, and that lone expanse east of Fifth street, which was the town line. One man had his solitary abode north of where the Vandalia railroad now runs, and a few lived in their country homes not far east of Sixth street. East of Sixth street was open country on which men cut the tall grass for hay, plowed for corn, or grazed their cattle among the hazel copses, clumps of oaks and prairie wild flowers. The hunter did not have far to go to find the wild deer and the predatory wolf and fox. Stage-coach lines connected the town with Cincinnati and Evansville, and at least one mail a week was expected. The reminiscences of early travelers and settlers of this little town whose first sprouts started in the military encampments of Harrison and Zachary Taylor, show it to have been an attractive, pretty village, wearing an air of comfort and prosperity, although it was yet but one and two-story prosperity. A number of the houses were built of square logs, some covered with weather-boarding and painted white, with a little fresh green. A few pretentious brick build-

ings and some specimens of Greek architecture with columns and porticos gave variety to the scene. The forest trees still grew throughout the town and groves around it. The banks of the river, the scene of a lively steamboat trade, were yet covered with green shrubbery and gay flowers, and in many of the spacious yards was abundance of the old-fashioned roses, pinks, sweet williams, marigolds, lilacs, hollyhocks and sunflowers.

The men and women who lived in this frontier town were, undoubtedly, many of them, remarkable people. While it is true that in a small, secluded settlement, men who possess marked traits rise more easily above their environment than similar men could in a large city, these predecessors of ours have left records which compel our respect and admiration for their industry, intelligence and lofty principles. They were a people of high character and very little professional piety. The majority had come from the Middle and New England states, a few from the South, and fewer still from Europe. They had brought with them their early training but not their churches, for it was eighteen years before they built the first little church. Before this they had started a library and supported a newspaper. They had a taste for the intellectual exercise of preaching, for the men met sometimes at the court house to hear one of their number read sermons.

An early preacher who visited Terre Haute in 1825, said "it was a very good town for business, but no place for preaching." The Methodists had drawn one of their circuits around it at the beginning, and the faithful circuit rider visited it often before it became a station, and a little brick church was built on the old Asbury lot, facing south, in 1833–34, thus taking possession of a lot which had been reserved for a church since 1816. The Presbyterians made several attempts at a permanent establishment without success. In October of 1834, the Rev. Merrick A. Jewett, a young [redacted] minister, riding on horseback from Baltimore to St. Louis in quest of a location, stopped at Terre Haute as a resting place in his weary journey. He was the first in that procession of New England preachers which long moved westward. He had stopped at the comfortable old tavern, the Eagle and Lion, at First and Main, where now the new carriage factory stands, whose landlord was the rough but kind-hearted ex-sea captain, James Wasson, destined to be one of Mr. Jewett's warmest friends and

Trained in Presb. seminary

Cong. origin

supporters. Mr. Jewett had one acquaintance, perhaps two, in the village, one of them, the late Charles Wood, an intelligent civil engineer. The tavern was the natural social headquarters; the landlord was a quaint genius but far from religious, although he can be called one of the founders of this church. You will be told in another paper how this accidental visit of Mr. Jewett's resulted in his settling in Terre Haute.

Fifty-one men subscribed from $5 to $20, in all $405, to pay the first year's salary, and eleven people, six men and five women of different sects, agreed to unite themselves as a church under the liberal but Evangelical Congregational policy. In all, seventeen united with the church in its beginning, and outside and around them was a strong body of liberal men, not religious, but anxious to help this new undertaking.

Mr. Jewett retraced his long journey and returned with his lovely wife and child to Terre Haute, just before Christmas, a day ever sad, one that cast a permanent shadow on Mrs. Jewett's life, for on it their little boy was accidentally killed. The little church was organized December 30th, and though all of those members of sixty years ago are gone, some of their names will live long, for among them were Judge Kinney, Alexander Ross, Mrs. Curtis Gilbert, Mrs. Cruft, Miss Boudinot and Miss Bishop. In the next seven years the church grew thus—2, 18, 25, 12, 3 and 9, making 98 in all, and showing a healthy life, for several other churches had been planted. Of those 98 we now have only the two with us—Mrs. Mary Boudinot, who came into the church in 1838, but whose memory is as clear and mind as vivacious now as in that year when she attended church in the juryroom of the old court house; and Mr. Harry Ross, who came in in 1839, to make an abiding, harmonizing influence by his consistent, charitable and merciful spirit.

In 1859 Mr. Jewett, in looking back fifty years, said somehow he fell into the arms of as noble a set of men as then could be found in the world; and he never followed one to the grave without feeling that he could have thrown himself down upon the grave and wept for him as a brother. Although these men were not religious yet they stood by him. They were the best church men he ever came across.

So mutual was the feeling that long after Dr. Jewett ceased to

be pastor, in many of the old families none seemed willing to be born if Dr. Jewett could not christen them; to marry, if he could not marry them; or to die, if he could not bury them; so business was a little dull with his first successor in some lines. In the character of the early congregation will be found the origin of some of our present characteristics that outside critics do not understand.

The first church was dedicated July 2, 1837, though probably not occupied until 1838 or 1839. It was an imposing edifice for that time, costing about $9,000, and it was built beyond the city limits, on this lot, to anticipate the growth of the town.

The year 1842 was a great year for the Congregational Church and Terre Haute, then a town of 2,500 people. The Washingtonian Crusade received over 300 signatures to the total abstinence pledge, and this church enjoyed a great revival, gaining 122 members that year. An interesting feature of this remarkable revival was that it was the first revival work that Henry Ward Beecher ever engaged in. He was then 29 years old and was a pastor at Indianapolis. In a volume of his lecture room talks to his Brooklyn congregation, twenty-seven years after, in 1869, is the following passage about his Terre Haute experience. As his recollections at the height of his fame and prosperity, it is interesting:

> There rise up before my mind many days in which my experience was that of giving out instead of taking in. I have a distinct recollection of the first revival that I labored in. It was in Terre Haute, Ind. I used to get up early in the morning and immediately after breakfast take a horse and ride from house to house and converse with people. I worked in that way till 10 o'clock. Between 10 and 11 I attended the daily prayer meeting that was held there. Then I rode with the pastor until dinner time. After dinner I rested till evening, when I attended another meeting. This I continued for two or three weeks. And those days I could almost take, one after another, in their order, and tell you what I did. Those days were almost without selfness and yet they are clear in my memory. They stand out ribs, bones and all.

There are still in the church who united with it in that sunshiny year, Mr. Elijah Lake, Mr. John W. Hunley, Mrs. Matilda Donnelly and Mrs. Charlotte Preston; Mrs. Dorexa Barbour and the Rev. Welton Modesitt also were of the number. I would notice the year 1844, as the year which brought into the church those active, energetic Christian men, Lucius Ryce, S. H. Potter

and A. C. Potwin, just fifty years ago. If Congregational churches ever put up statues or memorial windows there ought to be one for Lucius Ryce. In 1845 I notice the name of a good woman, Mrs. Patsy Schaal, who still lives. In 1847, I notice the name of Mrs. Tolbert, who for many years taught the infant class, and in 1849, the names of our Mayor and his father, the honored John C. Ross.

The roll of members during Mr. Jewett's twenty-six years looks like a directory of nearly all the old families of Terre Haute, including as it did, over 400 people. In 1853 the church met with a calamity, a blow, for it was blown over by a small tornado which struck it on Wednesday evening, April 23rd, as the sexton was ringing the bell. The tower was blown upon the building and reduced it to a wreck. Mr. Harry Ross was first at the scene, and the sexton, who was afraid he might be held responsible, assured him that he held to the bell rope as long as he could. The little organ and the sexton were saved without injury. The congregation returned to their first home, the court house, but soon erected a frame building irreverently called the hippodrome, east of this lot, which I remember in 1854, when the accomplished organist, Mrs. Modesitt, played the rescued organ, with a keg and a cushion for a stool.

It was several years before the new and enlarged church was built in better style and at nearly double the cost of the first building. The funds were raised chiefly by the sale of pews, which were sold at from $160 to $440 each. The roll of buyers contained the names of nearly all our substantial citizens, such as Hagar, Hite, Dowling, R. W. Thompson, McKeen, Warren, Crawford, Tulor, Deming, Farrington, Gookins, W. K. Edwards, Ryce, Bement, Potter, Cook, Ross and so on, *ad infinitum*.

In 1859 the church celebrated its twenty-fifth anniversary at the National House when about 600 guests were present. Among the speakers on that occasion were Colonel Thompson, Judge Mack, Colonel Nelson and Colonel McLean, who were, even thirty-five years ago, in demand wherever eloquence was required. It was a revolution, when eighteen days later Dr. Jewett offered his resignation, giving his shattered nervous system as the reason. It was reluctantly accepted by a majority of two.

He was succeeded by Lyman Abbott, April 1st, 1860. He be-

longed to a distinguished family, was the son of John Jacob Abbott, the author of the Rollo and other books, and the nephew of J. S. C. Abbott, the historian, and he is now, as the successor of H. W. Beecher, the leading divine of his order. During his term the first mission work was done in this city. Under his lead a band of workers from different churches established a mission Sunday school in the Armory on Third street. The first scholars were collected in the winter of 1862 from the ice on the river. It was the most active and interesting work I ever saw, especially while Mr. Abbott was superintendent and singing master. The workers from the other churches finally withdrew and established several missions of their own. What was left grew up into the Plymouth Mission in Mr. Howe's time. A $3,000 building was put up in the East End and a church organized in 1876. It was abandoned, the building sold, and part of the proceeds was invested in the Second Congregational church in the East end which thus is indebted to Mr. Abbott and Mr. Howe. Mr. Abbott resigned in 1865, to be followed by the Rev. E. F. Howe, whose very successful pastorate lasted eleven years. He forced the acceptance of free seats and voluntary offerings, which lasted about three years. He also broke up another cherished custom. In those days the organ was in the west end of the church, behind the congregation, when the people rose to sing they turned and faced the music. Like most old customs it was hard to break up and a decisive vote could not be obtained. It was settled by advising each person to face the way he thought best. For several Sundays the congregation stared in each others faces and then faced the pulpit.

REMINISCENCES.

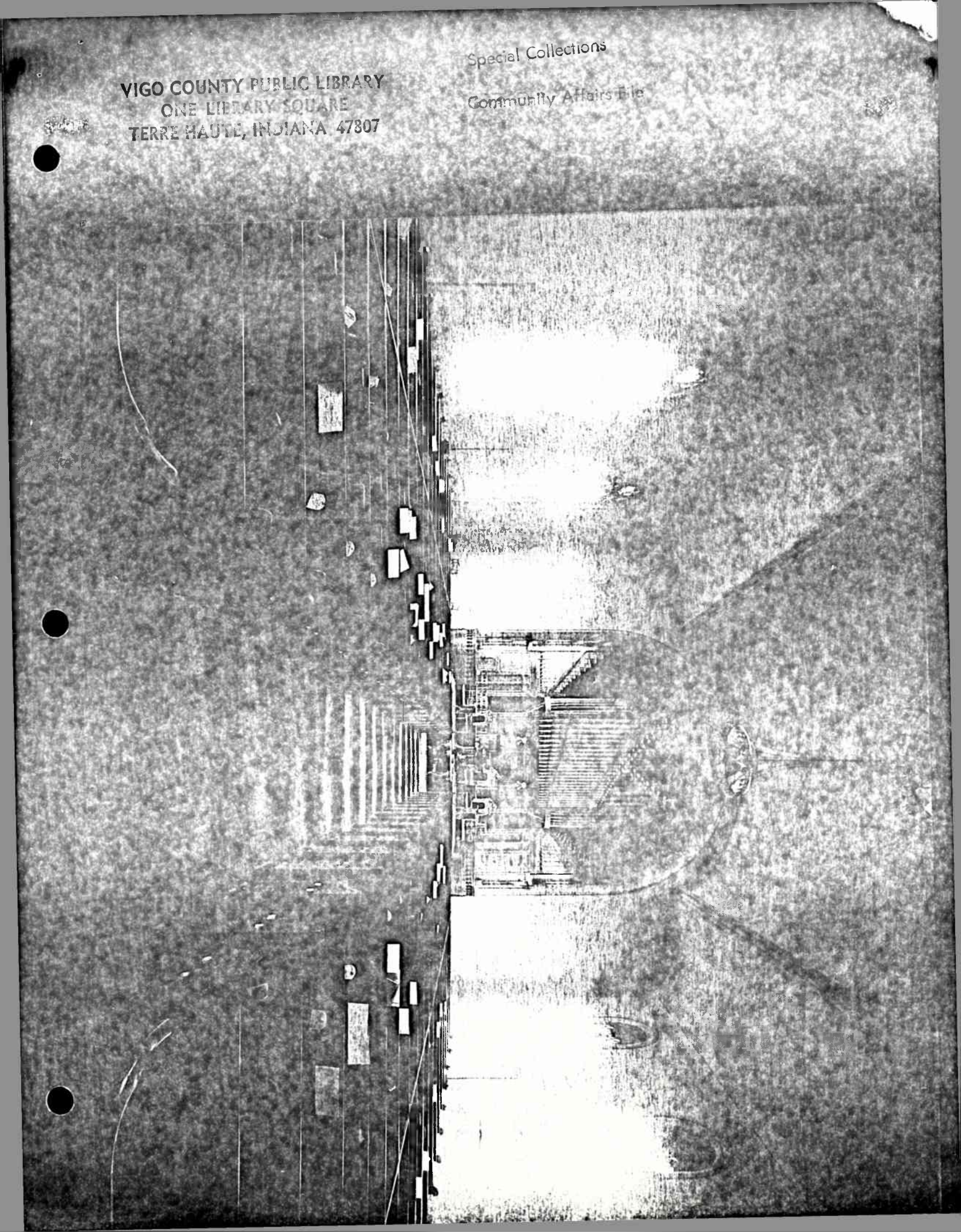
RECOLLECTIONS OF FORMER MINISTERS BY FREDERICK A. ROSS.

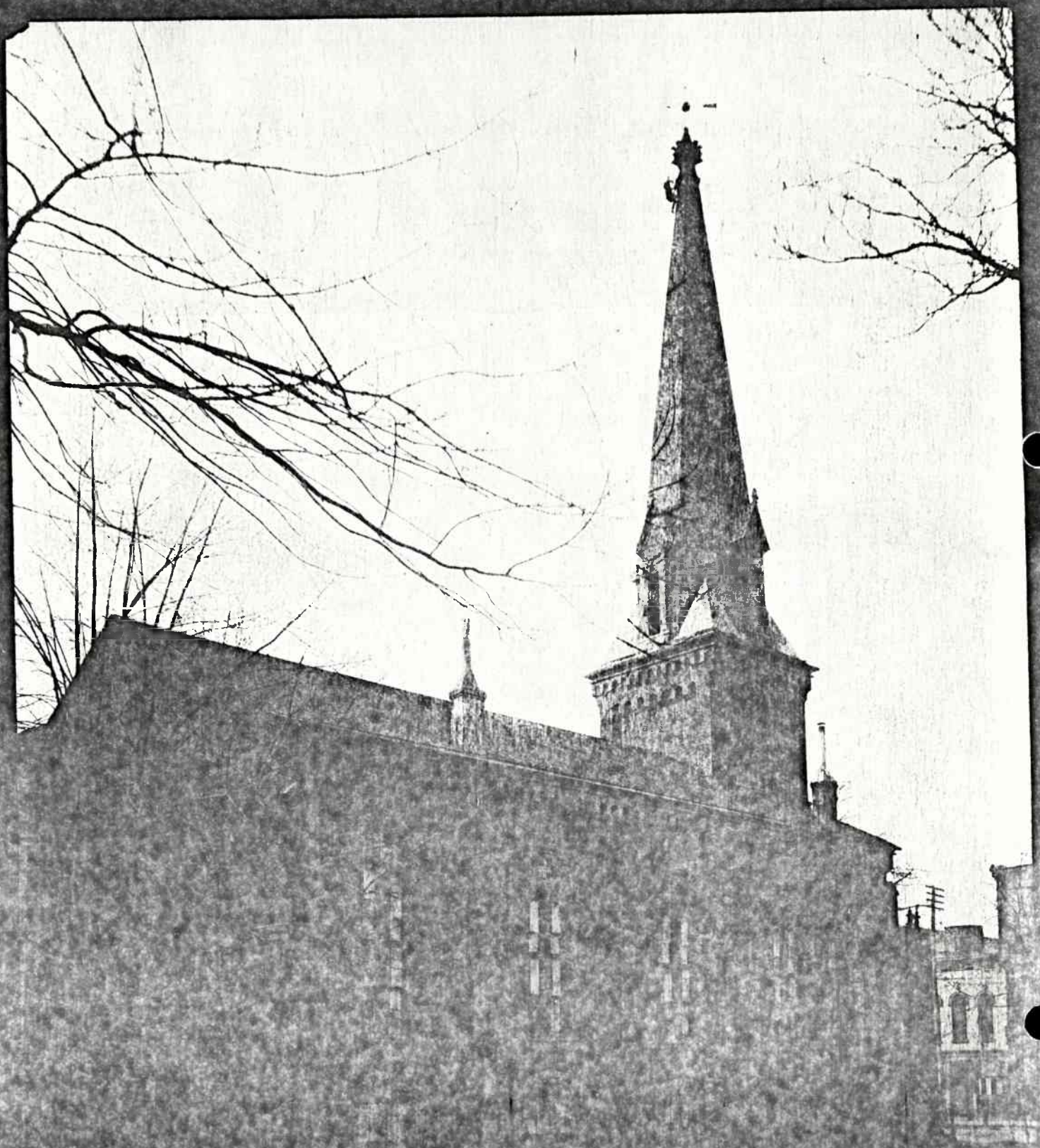
Mayor Fred A. Ross next read a very interesting paper giving sketches of the former pastors of the First Congregational Church, which showed much labor and research in its preparation. He said:

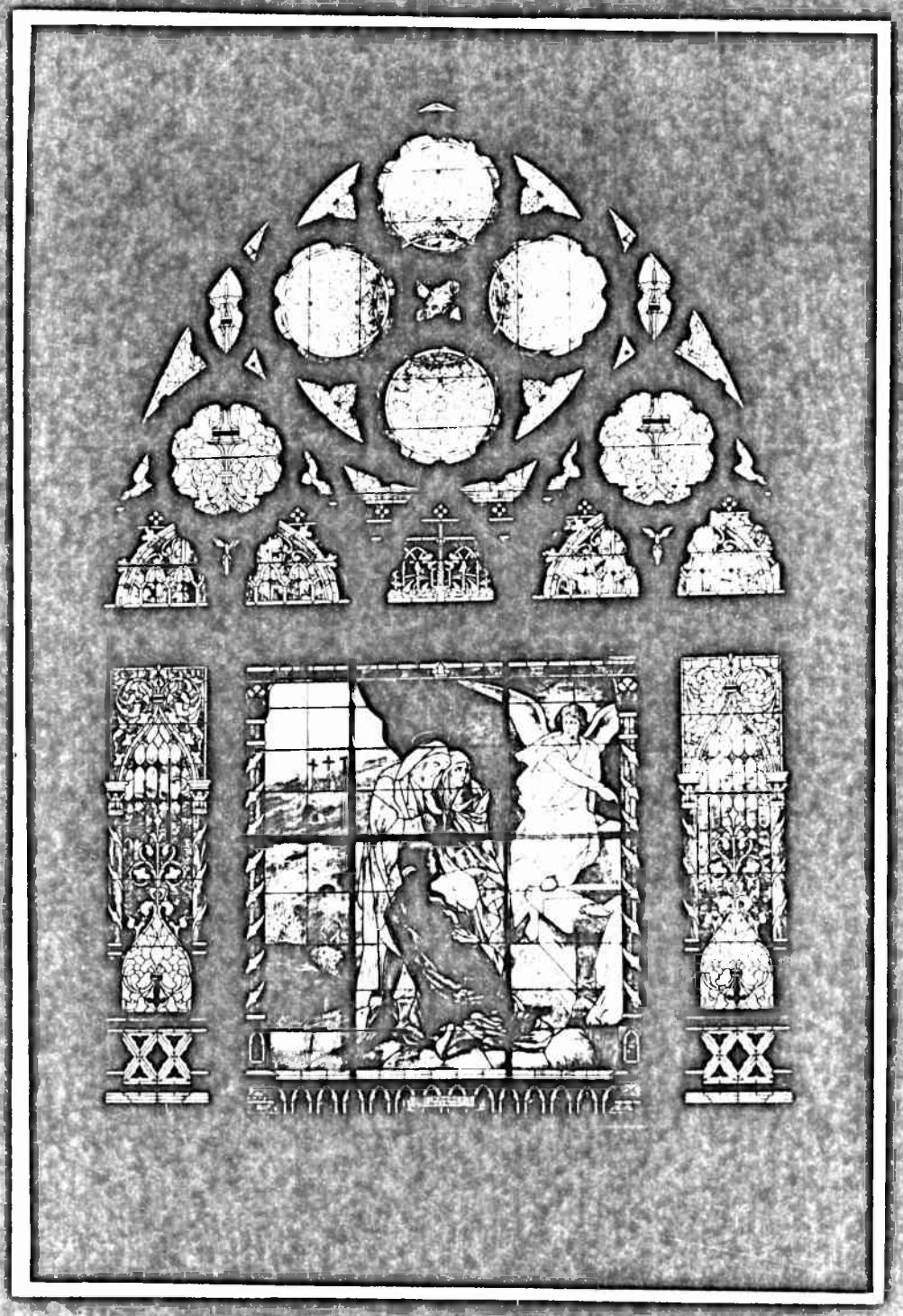
There has been assigned to me on this anniversary occasion, perhaps the most difficult part of this programme, for, as I endeavor to gather up my thoughts, memories of the past crowd so thick and fast upon me that I hardly know where to commence, and I greatly fear that personal reminiscenses may tax your patience, and that I shall signally fail in accomplishing that which you desire of me.

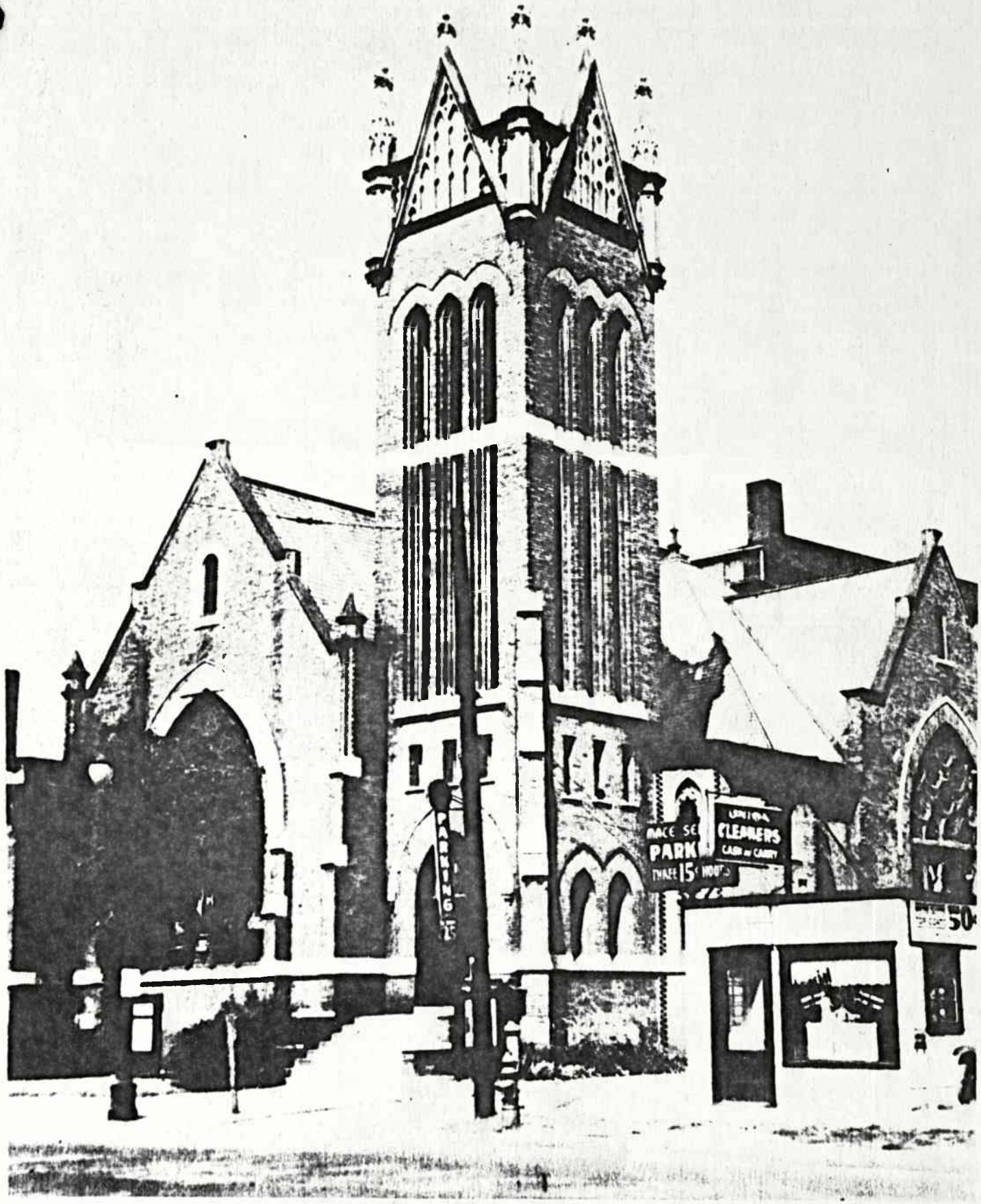
The first thirteen years of the ministry of the first pastor of this church is only known to me as I have it from the original members, both of the church and congregation, as well as from Mr. Jewett, nearly all of whom I knew personally, and even had my lot been cast here during that time, the fact that the month in which Mr. Jewett came to Terre Haute was the month in which I first saw the light of day, would have been sufficient reason why I could know but little personally of those days.

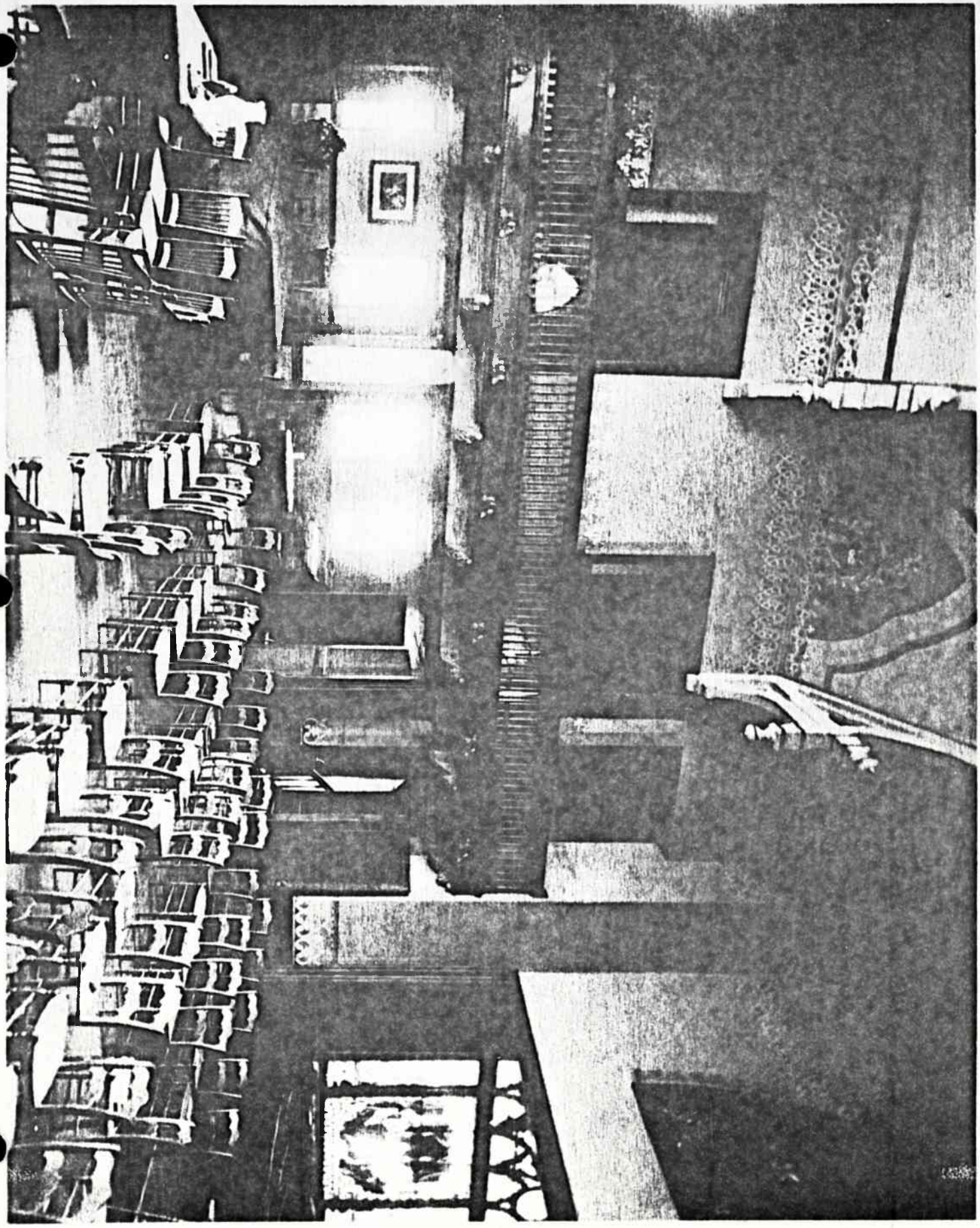
Although the incidents connected with the organization of this church form an oft told tale, yet having the story direct from Mr. Jewett, as well as from Mr. Henry Ross, and several others whom I well remember, and, therefore, believing them to be historically true, I embody them in this paper. In the late summer or early fall of 1834, on a Saturday, Mr. Merrick A. Jewett, a young minister, who had just completed his theological studies in the then far East, stopped for dinner at the "Eagle & Lion Tavern," situated on the southeast corner of First and Main streets, the only hostelry of any pretensions in the village of Terre Haute. He came on horseback from Baltimore, Md., his destination being St. Louis. As the stranger came up from dinner and stood upon the generous portico which extended over the sidewalk, across the entire front of the old tavern, his horse having been fed and brought from the stable, ready for him to resume his journey, he found a group of men examining his horse and commmenting on its strength and beauty. In answer

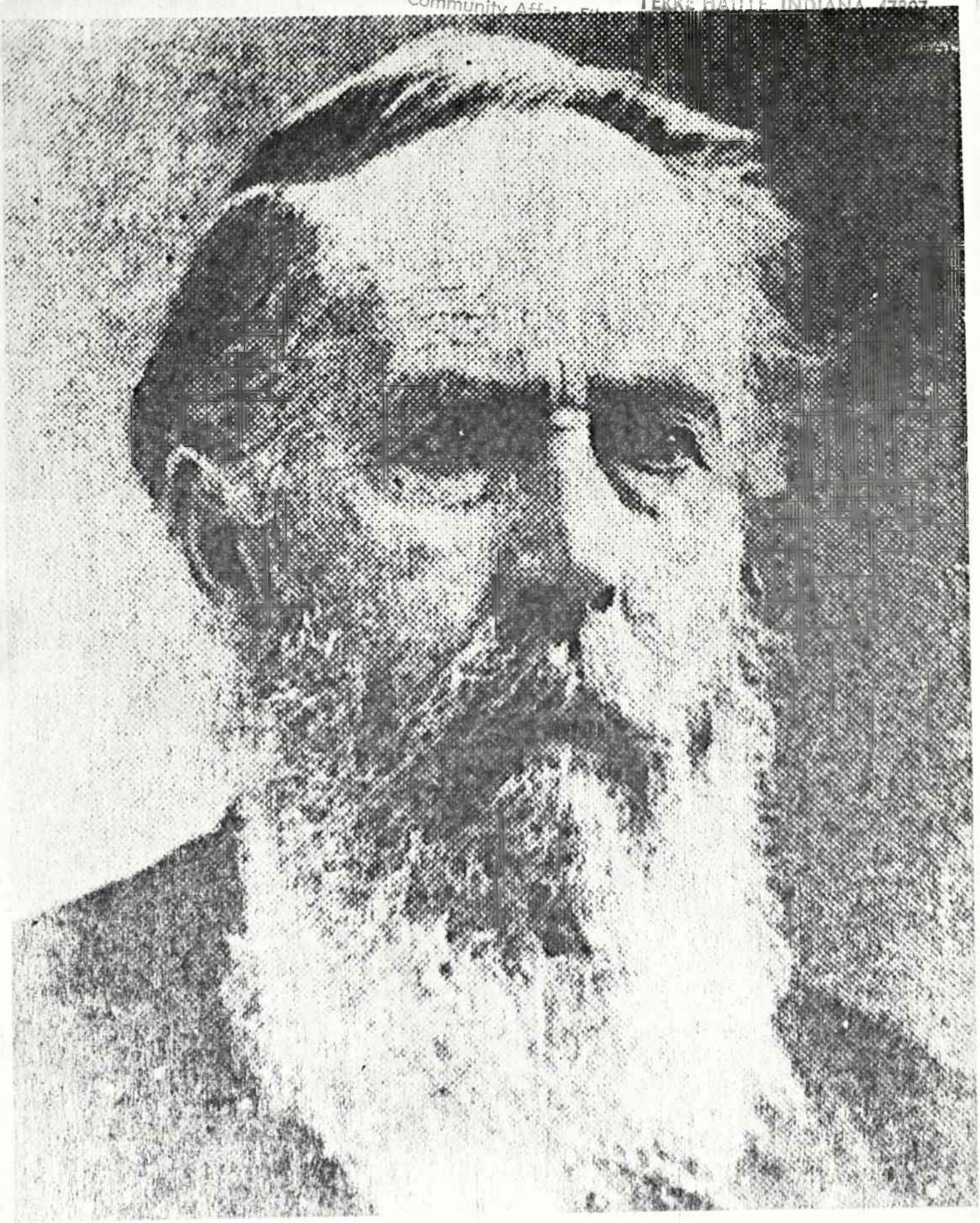


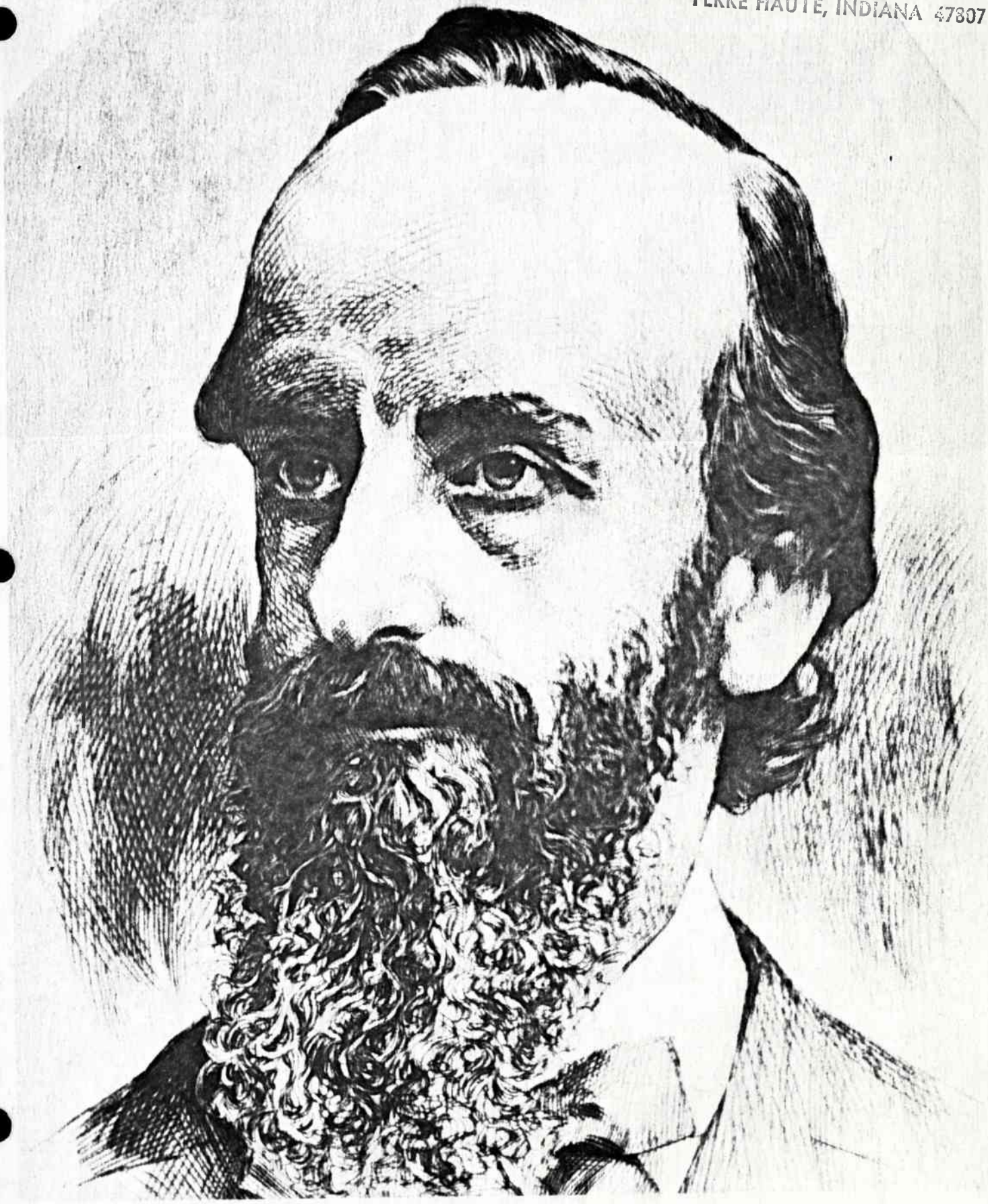


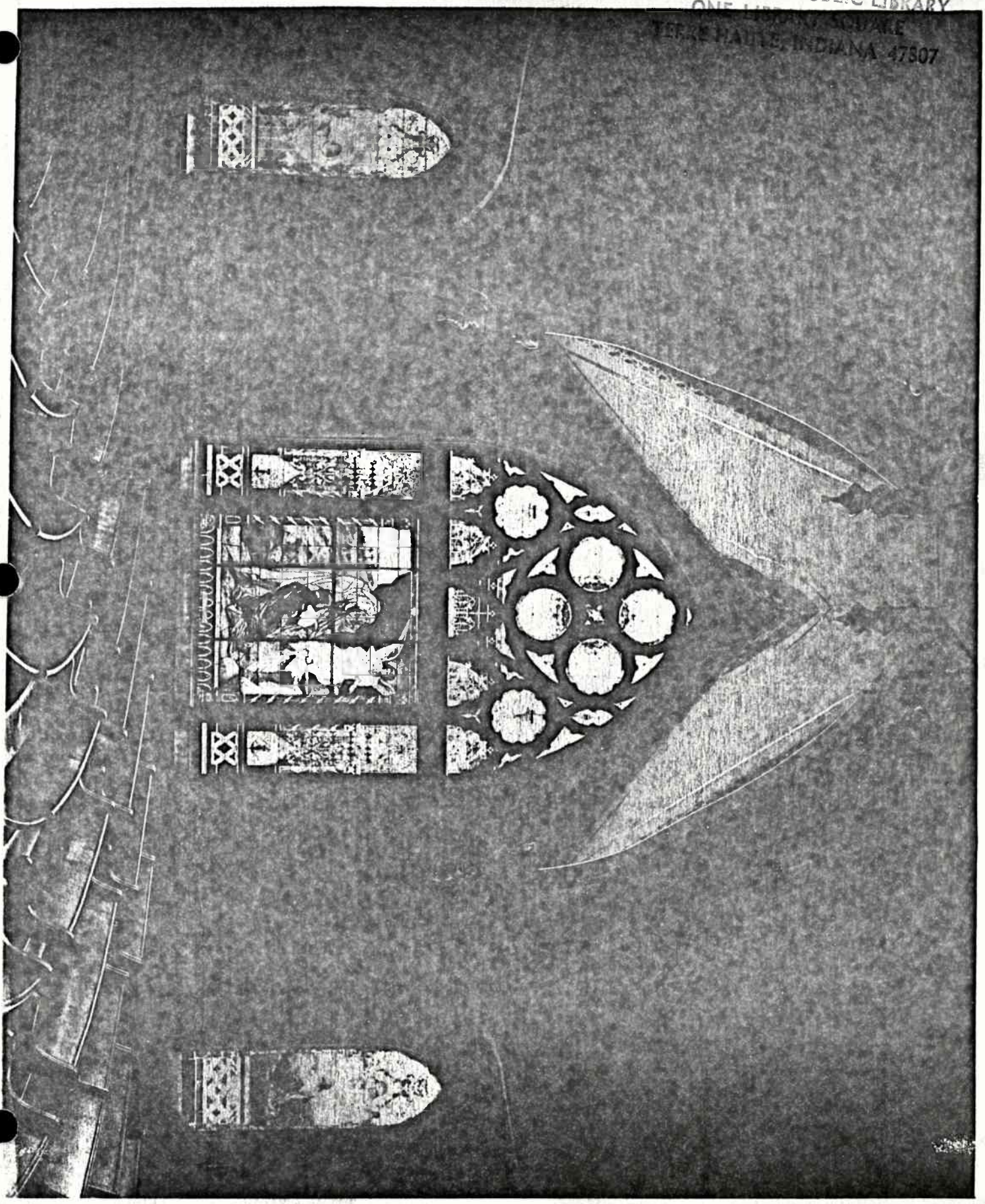


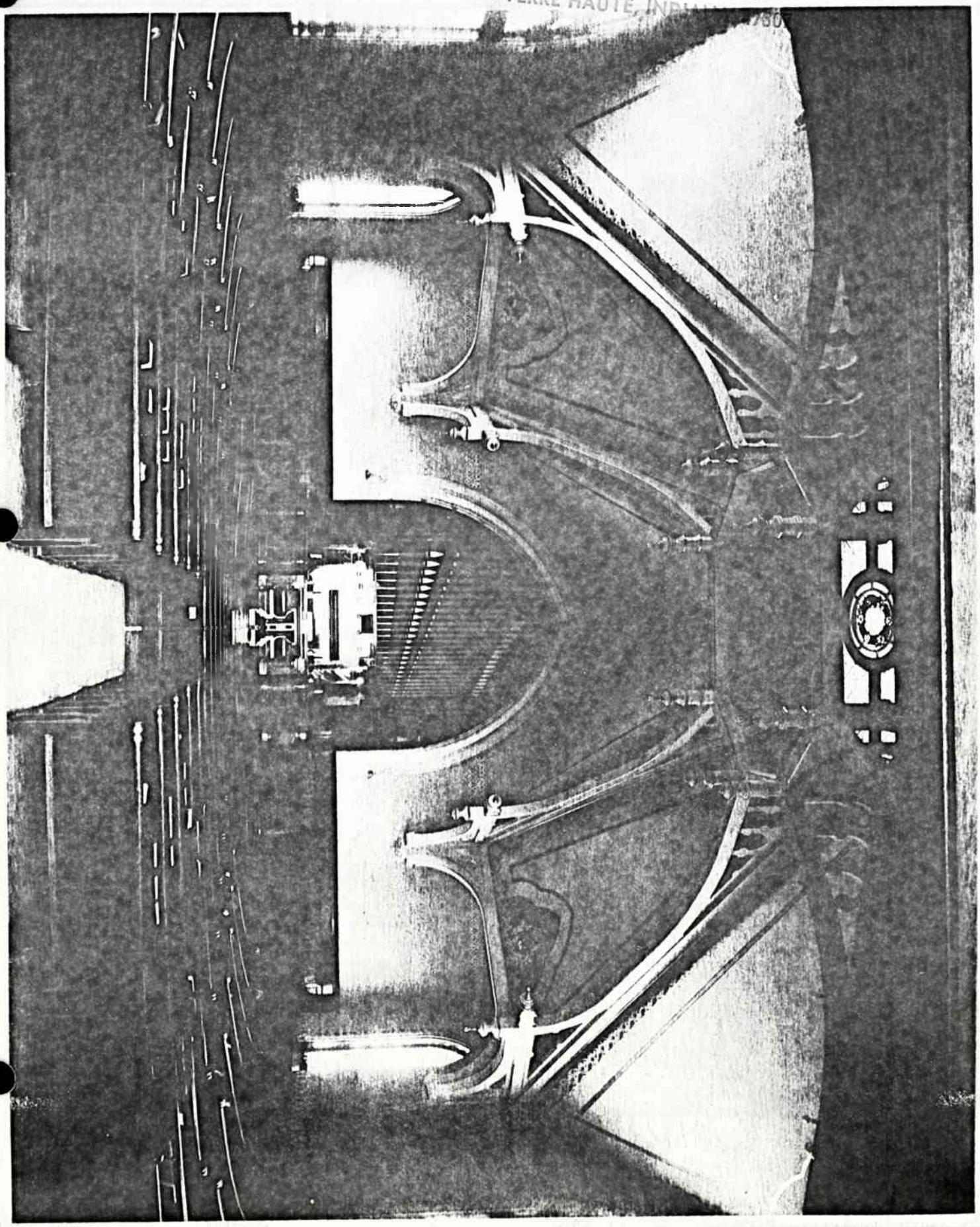












JOHN M. FREITAG ALLEN J. WEINHARDT BENJ. McKEEN

Freitag, Weinhardt & Co.,

646-648 WABASH AVE.

Hardware, Paints and Builders' Supplies
GUNS, AMMUNITION and FISHING TACKLE.
Edge Tools
ENGINEER and MILL SUPPLIES.
Both Telephones 140.

Sanitary Plumbing, Hot Water and Steam Heating.
ELECTRICAL CONSTRUCTION and SUPPLIES.
Repairing a Specialty.
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Estimates Furnished.

Agents for MONARCH PAINTS, and LeROY BALL BEARING PARLOR DOOR HANGERS.

Terre Haute, Ind. January 8, 1903.

Trustees of First Congregational Church,

C-i-t-y.

Gentlemen:-

We propose to do all plumbing and gas fitting in new church according to plans and specifications of Messrs Turnbull & Jones, architects for the sum of three hundred and fifty-four dollars, ($354.00) less $12.00 for substituting gal. iron water pipe in place of lead. Total $342.00.

This estimate includes running the 4" soil pipe outside of front wall. No sewer connection or sewer from Ohio Street to building is included in this estimate.

Hoping to be the successful bidders, we remain,

Yours very truly,

Freitag, Weinhardt & Co

Per. J. M. F.

O. J. KOVER & SON,

FRESCO ARTISTS AND DESIGNERS,

FORT WAYNE, INDIANA.

ESTABLISHED IN 1861.

WE HAVE FRESCOED MORE THAN EIGHT HUNDRED CHURCHES.

BID

For the Fresco Decoration of First Congregational Church Terre Haute Indiana.

We, the undersigned, do hereby offer to fresco the above named building in strictly first class artistic style, using the best Imported Mineral Colors, for the sum of Three Hundred and Fifty Dollars ($350.00)

This bid includes frescoing all plastering of church except basement also wood beams on ceiling & canvas down

The work to be executed in the following manner:

First coat, English China Clay.

Second coat, Italian Wall Hardener.

Third coat, the Tints in Blended Effects.

Fourth, the Ornamentation in Gold, Aluminum, Copper and Color.

This bid is under condition that the scaffold now in church remains we to furnish our own boards for covering

The lower part of plastered wall to height of five feet and six inches from floor including rich lower border to be executed in Encaustic Colors. This can be washed with sponge and water as often as desired.

We further agree to do the work just as soon as ready for us provided we have ten days notice beforehand

O. J. Kover & Son
J. O. Beach
A. S. Adams

SHOULD THIS BID NOT BE ACCEPTED THIS PROPOSAL TO BE RETURNED TO US.

Articles of Agreement

Made and entered into between the H. M. HOOKER CO. of Chicago, Illinois, party of the first part, and the Building Committee acting for Trustees of First Congl Church of Terre Haute Indiana parties of the second part:

Witnesseth, That for the consideration hereinafter mentioned, the party of the first part contracts to furnish to the parties of the second part, the Stained and Ornamental Glass for the above named church, located at Terre Haute Indiana according to the following specifications, and similar to designs herein mentioned, the party of the first part using such colors as in its judgment will produce the most artistic results.

2 Main Large Windows, per Design No 4749, leaving out figure work, and inserting the three center panels as represented by Design No 8797.
1 South Window per Design No 8801 with top similar to Design No 4749.
4 Side Windows, per Design No 4769 A
1 Partition Window between Sunday School and main church, in soft delicate colors, and all Sunday School, Parlor, and other windows to be treated in general harmony with the main work yet more simple in design. The front basement windows to be Leaded Glass and all other basement windows to be glazed in stiff Florentine Glass

The materials to be used in the construction of this work shall be the best Rolled Cathedral Opalescent, and Granite Glass, with Figures and Ornamentation as represented by designs, and as mentioned in the above specifications. The work shall be put together in an artistic and workmanlike manner, thoroughly leaded, cemented, and complete in every particular, delivered at the church, including Six Double Iron Ventilators two in each of the three main large windows, and and all glass set in the sash which sash are provided which are to be furnished by the parties of the second part and shipped to the parties of the first part. All window not provided with sash to be set in the frames at the church by the parties of the first part on or ~~before~~ Mch 1st 1903. Job to be completed by that time.

In Consideration of the fulfillment of this Contract, true and faithfully, by the party of the first part, the parties of the second part bind themselves to pay unto the party of the first part the sum of $1200.00 Twelve Hundred Dollars cash, on completion of the work made in accordance with this agreement

This subject to Christ in the Temple is used as shown by Design No 4749 and will be an extra charge of $250.00 each for such figures
$100.00 each for such figures

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4. Side Windows, for Design No 4769 A
1. Partition Window between Sunday School and main church, in soft delicate colors, and all Sunday School, Parlor and other windows to be treated in general harmony with the main work yet more simple in design. The front basement windows to be Leaded Glass and all other basement rear windows to be glazed in stock Florentine Glass.

The materials to be used in the construction of this work shall be the best Rolled Cathedral Opalescent, and Granite Glass, with Figures and Ornamentation as represented by designs, and as mentioned in the above specifications. The work shall be put together in an artistic and workmanlike manner, thoroughly leaded, cemented, and complete in every particular, delivered at the church, including Six Double Iron Ventilators two in each of the three main large windows, and and all glass set in the sash where sash are provided which are to be furnished by the parties of the second part, and shipped to the parties of the first part. All windows not provided with sash to be set in the frames at the church by the parties of the first part on or ~~before~~ Mch 1st 1903. ~~for to be completed by that time.~~

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In case this subject Christ in the Temple is used as shown by Design Opalescent Glass, there will be an extra charge of $200.00 for single figure and $100.00 each for single

Witness our hand.....and seal.....this Twelth day of Nov A. D. 1902

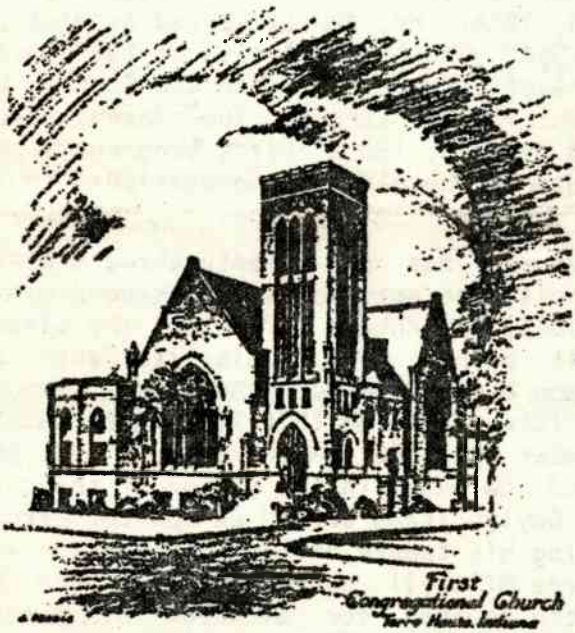
H. M. Hooker Co (Seal)
Per Geo H. Brady Treas
A. L. Foster Chai. Build Comm (Seal)
J. C. Beach

150TH ANNIVERSARY BANQUET

1834 --- 1984

First Congregational Church

Terre Haute, Indiana



HOLIDAY INN

6:30 p.m. November 7, 1984

AN HISTORICAL SKETCH

This church was 'gathered' December 30, 1834, and has continued an unbroken ministry to this community to the present time. The founder and first minister was the Rev. Merrick A. Jewett. Mr. Jewett came from a Congregational family, was a graduate of Dartmouth College and had studied theology under a noted Presbyterian minister in Baltimore. After a pastorate of eight years in Pennsylvania, he decided to go west to look for a new location. In what our fathers would have called "the Procidence of God"he was led to Terre Haute. He was called upon to preach. The result was the "gathering" of The First Congregational Church December 30, 1834. Mr. Jewett served as minister until June 6, 1860. The original site of the church was on the southeast corner of Sixth and Cherry, where the Deming Center now stands. The present structure was dedicated June 14, 1903. First Congregational Church, Terre Haute, is the oldest Congregational Church in the State of Indiana.

This church has had twenty-three ministers. Dr. Lyman Abbott, who served as the second minister from 1860 to 1865, preached a sermon on the slavery issue, the title being: "The Crisis, Its Cause and Cure." This sermon became one of the famous sermons of that period. It was printed in full in the WABASH EXPRESS for December 19, 1860. A framed copy of this sermon as printed now hangs in the parlor of the church. The Rev. Dr. Gwylyn Isaac served as pastor from 1925 to 1939 making his tenure of service fourteen years. The Rev. George Mitchell served First Church almost as long as the founder, for although his pastorate was from 1944 to 1963, he twice came forth from retirement to serve 'ad interim' while the church searched for new leadership. Mr. Mitchell was honored by being named "Pastor Emeritus."

The present minister, the Rev. Dr. Roger Allison Plummer, came to First Church in December of 1983 after completing a twelve year pastorage in New Hampshire.

PROGRAM

CALL TO ORDER. . . . . David Haynes, Chairman
Official Board

INVOCATION . . . . . Dr. Roger A. Plummer

MUSICAL PROGRAM. . . . . Dan Clark, Soloist
Jackie Hounchell, Accompanist

DINNER

RECOGNITION OF LONG TERM MEMBERS

ADDRESS. ."Gifts from the Past". .Rev. James F. Bracher

BENEDICTION

Dr. Roger A. Plummer, Presiding

We acknowledge our historical heritage starting in 1834 . . .

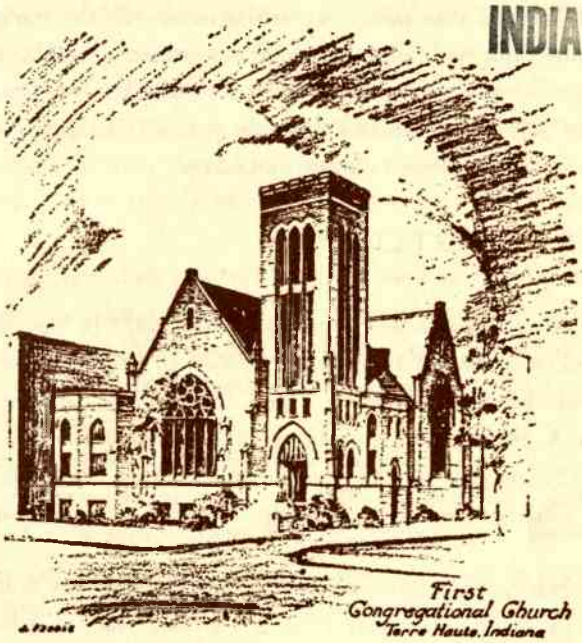
CHARTER MEMBERS

Thomas L. Bishop
Robert Brasher
Joab Corwine
Mrs. Elizabeth Cruft
Thomas Desart
Mrs. Mary C. Gilbert
Amory Kinney
Mrs. Julia McCabe
Dr. Alexander Ross
Mrs. Mary Wasson

A WEEK LATER

Miss Cynthia Bishop
Miss Catherine Boudinot
Miss Elizabeth Corwine
Mrs. Elizabeth Desart
Mrs. Jane Scott
Miss Catherine Wampler

Introducing—



FIRST CONGREGATIONAL CHURCH

630 Ohio Street, Terre Haute, Indiana

LOUIS B. GERHARDT, Minister
GEORGE E. MITCHELL, Minister Emeritus
MRS. DOROTHY FISHER, Director of Religious Education

Our Covenant: In the love of truth and in the spirit of Jesus Christ we unite for the worship of God and the service of man.

WE, the minister and members of the First Congregational Church of Terre Haute believe that you might well be interested in our church if you only knew more about it. For this reason this pamphlet seeks to sketch the early beginnings of both our local church and the Congregational movement as such. It also sets forth the general point of view by reason of which we call this a "liberal church." We invite you to read this pamphlet and we hope you will be sufficiently interested to attend our services and come to know us better.

OUR LOCAL HISTORY

First church was established December 30, 1834. It has the longest continuous and unbroken record of Protestant service to Vigo County and is the oldest Congregational church in Indiana. The founder and first minister was the Reverend Merrick A. Jewett, who served as minister until June 6, 1860. The original site of the church was on the southeast corner of Sixth and Cherry, where Hulman Center now stands. The present structure was dedicated on June 14, 1903.

This church has had nineteen ministers, all of whom are worthy of mention, but for lack of space we name only two: Dr. Lyman Abbott, who served as the second minister from 1860 to 1865, and the Rev. George E. Mitchell, who served this church from 1944 until his retirement in 1963.

During the tense days preceding the Civil War, Dr. Abbott preached a sermon on the slavery issue, the title being: "The Crisis, Its Cause and Cure." This sermon became one of the famous sermons of that period. It was printed in full in the "Wabash Express" for December 19, 1860. A framed copy of this sermon as printed now hangs in the parlor of our church. It was said to have considerably influenced the thinking of President Abraham Lincoln. Dr. Abbott was an influential religious leader and social reformer for many years. He was an intimate friend of Presidents Theodore Roosevelt and Woodrow Wilson.

The Rev. George E. Mitchell served as minister of First Church during its years of greatest growth. His brilliant and relevant sermons, his active participation in community affairs and his sincere concern and genuine love for all people combined to make him a particularly effective minister and leader. He continues to serve first church as its beloved Minister Emeritus.

Congregationalism began with the Pilgrims and Puritans. The Congregational Churches trace their origin in America to the landing of the Pilgrims at what is now Plymouth, Massachusetts, in 1620. The term "Congregational" did not come into general use until some years later. What we think of as "the Congregational way" goes back in English history to the 16th century. In 1582 Robert Browne published the first exposition of Congregational principles in courageous opposition to the Established Church. In 1593 Francis Greenwood and Henry Barrowe were hanged for adherence to views now regarded as being "Congregational prin-

ciples." The movement, though persecuted, continued. In the home of William Brewster, then postmaster of the village of Scrooby, England, there met the little "church" with such members as William Bradford and John Robinson, who was to become their minister in Holland. These people fled England under cruel persecution and went to Holland, and later to New England. They wrote the Cambridge Platform in 1648 and were leaders in the Great Awakening in the later part of the 18th Century. In fact, American history records that "the Congregational way" has always been a significant factor in the growth and development of our great Republic.

Congregational churches took an early interest in this country in education, establishing some thirty-nine colleges and universities. Some of these institutions are not now regarded as "Congregational", but they included such schools as Harvard, Yale, Amherst, Dartmouth, Oberlin, Grinnell, Carleton, Pomona, and Piedmont.

Congregational leaders took an early interest in alleviating the conditions of the socially oppressed and developing the potential of racial and religious minorities. Leaders included, Jane Addams, Henry Ward Beecher, John Eliot, Harriet Beecher Stowe, Frank Laubach, Marcus Whitman, Dwight L. Moody, Washington Gladden, William Lloyd Garrison, and Graham Taylor.

Congregationalism means Self Government. Among Congregational churches each local congregation is independent of any "denominational control." Authority begins with the local congregation and not with some "higher" body or group. Our churches cooperate together in a free fellowship of autonomous churches.

Though deeply grateful for those who have given us this historical heritage, this church is more concerned with the present and future than with the past. You will find here a church whose message and program is focused on the life of today.

"WHAT IS A LIBERAL CHURCH?"

The general pattern of worship and organization of our church is essentially similar to that usually found in Protestant churches. (The Sunday morning worship service is held at 10:30 o'clock, and Church School is held at the same hour to allow the whole family to attend during one round trip of the family car.) There are in this church the familiar arrangements of youth and women's organizations. The casual observer would find many points at which this church is similar to others. But the person with a discerning mind would soon detect within the familiar pattern of worship and Christian service a point of view not present in churches generally. Because of this somewhat unique point of view we call our church a liberal church.

We use the term "liberal" because in this church a person arrives at his religious beliefs through his own reason and experience, not because of some outer authority. The reason one is in a liberal church is that for him only inner compulsions can command. In a liberal church a person holds beliefs which he

finds meaningful to him as he applies the standards of reason and experience to all that comes to him from universal human tradition.

Hence in a liberal church there is a great diversity of belief. Here you must not expect all people to agree with you, nor need you agree with others. This diversity of belief is not something to be ashamed of or apologized for, but gloried in. We agree with one writer who said: "Where all men think alike, no man thinks at all." Whereas orthodoxy cannot tolerate diversity of belief, a liberal church could hardly tolerate uniformity. We hold with strong conviction to the truth as we see it and we live our lives by our convictions, but we do not assume that others must see the truth as we see it. Resolute in our convictions we are tolerant toward those who differ.

Faith is at the center of the Spiritual Life of a Liberal Church. In this church we demonstrate our faith, not by believing what someone else tells us we must believe, but by living as we believe God would have us live. We think of faith as a courageous trust in both God and man. In this church many of us look for the revelation of the will and purposes of God in the "normal" rather than the "abnormal." In our church people are inclined to have more faith in the revelation of God through the so-called "natural" events than in the alledgedly "miraculous."

We believe that the truly creative expressions of the spirit of religion in the life of man has been the outgrowth of this essentially liberal spirit. Because of this spirit we are able to enter upon the great venture of faith in the constructive application of religious convictions to every day life. We gladly receive all the traditional material from our rich historical heritage. But we insist upon the importance of testing this traditional material by the standards of our own reason and experience.

Thus the liberal Christian church of today is chiefly concerned, not in the religion about Jesus, not in saying the "right" things about Jesus, but in the religion of Jesus, i.e., living today in essentially the spirit of Jesus. This is the heart of the life of a liberal church in which, in the words of our Covenant: *"In the love of truth and in the spirit of Jesus Christ, we unite for the worship of God and the service of man."*

* * * * *

We hope that after reading this pamphlet you will be interested in attending First Church and becoming a part of its life. Membership in First Church is open to all who accept our Covenant as a statement of their sincere purpose in life. The ministers or any member of First Church will be glad to talk with you. Our Sunday morning service begins at 10:30 o'clock. May we see you?

T.H. Churches

FIRST CONGREGATIONAL CHURCH

Terre Haute, Indiana

redecorated 1969

May the Joy and Peace

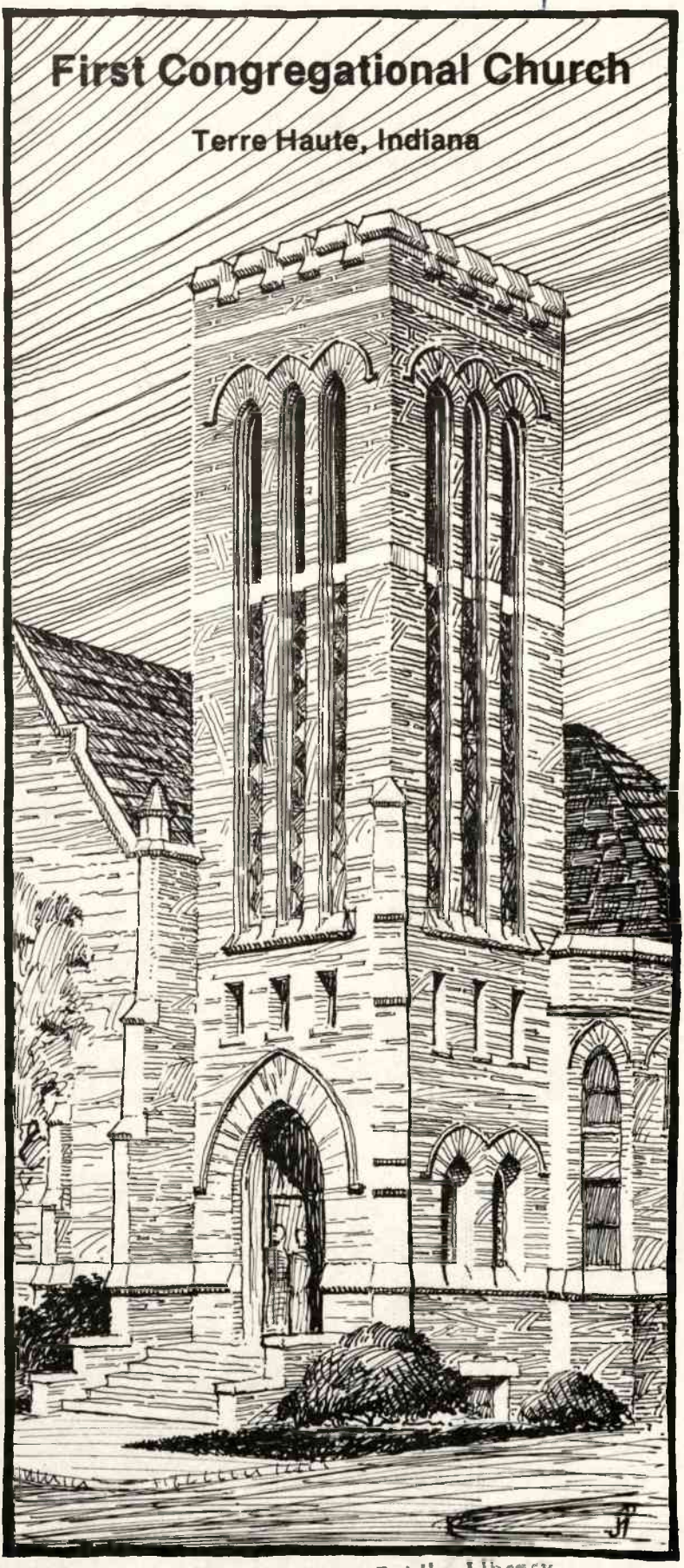
of Christmas

always be with you

Churches (TH) Cong.

First Congregational Church

Terre Haute, Indiana



IN TERRE HAUTE A CHURCH FOR ALL PEOPLE . . . First Congregational Church offers a well-rounded program. In an effort to meet the needs of people who are faced with the challenges of the later quarter of this twentieth century, First Church opens its doors with a warm and congenial welcome to all people. Here there are no distinctions and all individuals are brothers and sisters in the presence of our common Father. First Church is a church broad in creed with no narrow sectarism, but insisting on the life and character of Jesus, as the way of life. It is a warm, friendly church where visitors find friends, the sorrowing comfort, the discouraged hope, the sinful new dignity and freedom from their sins. Here is a great opportunity to make your life and influence wonderfully and graciously and creatively productive. Visitors are cordially invited to participate in our worship, our programs and our work.

FIRST CONGREGATIONAL CHURCH SEEKS TO LIVE AND PROCLAIM A RELIGION . . . as all embracing as the Father's love; as considerate of persons as Jesus; as devoted to justice as the Old Testament prophets; as broad and deep as human needs; as loyal as the laughter of children; as intimate as the home; and as indispensable as the air we breathe.

WORSHIP THAT LIFTS AND INSPIRES THE HUMAN SPIRIT . . . Sunday Morning Services of worship are designed to not only be dignified, and beautiful and restful, but also are designed to challenge the mind and inspire the human spirit. To that end, First Church presents a strong program of preaching that goes to the heart of the problem in a liberal, constructive interpretation of religion — themes which are at the center of a vital faith and themes that are at the center, dealing with the issues that confront our lives every day.

OPPORTUNITIES AT FIRST CHURCH

THE MAYFLOWER AND CONGREGATIONAL GUILD FELLOWSHIP . . The Mayflower and Congregational Guilds provide the opportunity for Christian growth, Christian service and a glowing fellowship for and among the women of First Church. The Mayflower Guild meets the second Wednesday of the month in the homes of the members and the Congregational Guild meets the third Wednesday of the month at 12:30 p.m. in the church. Within the Guilds there are a variety of opportunities for women to grow, to become in contact with, to come in touch with that which is distinctly and uniquely a part of one's womanhood. The Guilds also participate in yearly projects which are designed to augment the missional philosophies incorporated in the Guild structure. The Congregational Guild contributes toward the special financial and service needs of the church as well as establishing and caring for the Margaret Gillum Memorial Garden. The Mayflower Guild participates in several money-making projects for the Sunday School program, the remodeling of the kitchen and other special financial needs of the church. The Guilds hold their membership open to all those who would be interested in joining with them.

THE MEN'S FELLOWSHIP . . . The Men's Fellowship is not primarily a structured group, per se. It is more likened unto a "task force". This is to say that various opportunities present themselves from time to time during the year and are designed for the men of the church. These various opportunities take on many sizes and shapes. Some are light-hearted, some are serious. Some involve various kinds of work projects here at the church, some involve work projects in community related activities. From time to time this coming year, for example, Reverend Carter will offer the opportunity of a Men's Breakfast Study Group. These study groups will be on a short term basis, this is to say for six to eight weeks and they will come to a conclusion. Out of these groups there might grow an on-going kind of event, but that will be left to the decision of those participating. During the football season, such events as a Monday Night Football Stag will be planned. It will be an enjoyable event for all the men of the church.

THE PILGRIM FELLOWSHIP PROGRAM . . . There are two Pilgrim Fellowship programs at First Congregational Church. The Pilgrim Fellowship is the youth organization in the church. There is a group for junior high's and a group for senior high's. These groups are designed to enhance the spiritual growth of our youth and at the same time provide an atmosphere of warmth, care, understanding and fellowship. To this end, with the help of dedicated youth workers, the youth are involved in year-round projects including several retreats, things like canoe-trips and the annual National Assembly of Pilgrim Fellowships.

THE CHURCH SCHOOL PROGRAM . . . The Church School, or Sunday School, meets simultaneously with our Worship Service every Sunday morning. There are classes for all ages. The object of our Christain education ministry is as follows: The objective of our Church's educational ministry is that all persons be aware of God through His Self-disclosures, especially His redeeming love as revealed in Jesus Christ, and enabled by the Holy Spirit to respond in faith and love that, as new persons in Christ they may know who they are and what their human situation means, grow as sons and daughters of God rooted in the Christain community, live in obedience to the will of God and in every relationship, fulfill their common vocation in the world and abide in the Christain hope.

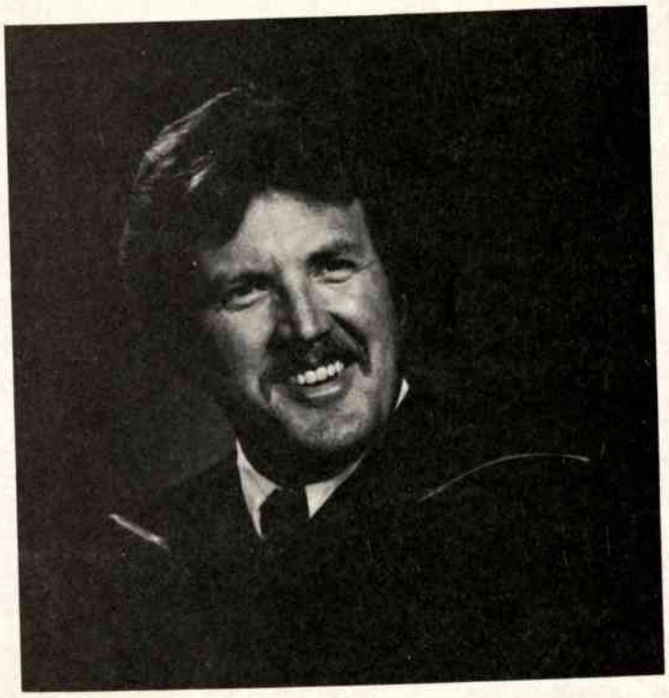
ADULT EDUCATION PROGRAM . . . The Adult Education Program is designed to reach a wide range of interests and at the same time provide a basis of the faith to the newly-exposed to the church's life. The offering ranges from a Pastor's Bible Study Class and Adult Contemporary Issues Seminar to monthly Friday Evening Study groups. Throughout the year a whole host of short-term elective offerings are provided and made available. Education has always been a part of the Congregational Church. Commitment and dedication to the excellence of education and to the development of the mind, body, soul and spirit. The scope of Christain education in the Congregational tradition has always been, is now and will always be at First Congregational Church a concern from the cradle to the grave.

THE CHANCEL CHOIR . . . First Congregational Church's choir brings inspiration and dignity to our services of worship. Throughout the year the choir presents several major chancel presentations. The choir also participates in our special, seasonal worship services. Here at First Church, we are proud of our choir. The choir is comprised of people who enjoy singing. Membership in the choir is open to all who enjoy singing. The choir meets for rehearsal every Wednesday evening at 7:00 p.m. throughout the choir season (September through mid-June).

THE CHILDREN AND YOUTH CHOIR . . . First Congregational Church has traditionally had a program for children and youth who enjoy singing. This program is designed, not only to enhance our worship service, but also to help our young people to come to a wider appreciation of a wide range of musical presentations in our services of Worship. It is a program also designed to help our children and youth to understand that being a part of the church and involved in its life can be a very enjoyable and fun kind of experience. Rehearsal times are announced in the church newsletter.

THE SOCIAL FELLOWSHIP . . . Throughout the year various kinds of programs are designed simply for the purpose of bringing people together that people might enjoy people. The activities range from disco parties to theatre nights and all kinds of opportunities for group fun and participation between that wide gamut. Variety is the key and fun is the object. Coming to know and understand people in all walks of life and all areas of life in a setting is the design.

THE TRADITIONS OF FIRST CONGREGATIONAL CHURCH . . . Within the life of every church, there are certain traditions that have come to be known particularly and uniquely things that help identify a particular community of faith. This year at First Congregational Church a new tradition is being born a Thanksgiving Day Pilgrim Service. At 10:00 a.m. Thanksgiving day, the drummers will drum the "Pilgrims to church". There will be a Pilgrim family to greet worshipers and a tything man to keep the worshipers awake. The service is conducted in period costume and it is patterned as much as possible after the traditions in Plymouth Colony. The second tradition will be the Christmas Eve service bathed in the warm glow of the Christmas candles, the service will grow and grow as one that is dear to the hearts of all. Special Lenten programs are planned to include special Wednesday evening Pot-lucks, Cross-age Education Hour and concluding with a Devotional period to be led by lay persons of First Congregational Church. The whole family will find this program to be of immense value.



THE MINISTRY OF FIRST CONGREGATIONAL CHURCH . . . The Reverend Mr. R. Boyd Carter, Minister, is a native of the state of Illinois having been born in St. Louis, Missouri, but at an early age moving to Illinois. Attending high school in Collinsville, Illinois and later graduating from McKendree College in Lebanon, Illinois, he attended Garrett Theological Seminary in Evanston, Illinois and finally Eden Theological Seminary in St. Louis, Missouri. The Reverend Mr. Carter has served churches in Illinois, Missouri, Michigan and Wisconsin. He has held many positions in the various communities in which he has served, from ministerial associations to being involved in city government as a councilman, alderman, Chief-of-Police and so on. He has been active with the Mental Health Association, the Big Brothers Organization, a Board Member of the YMCA and a frequent speaker at social and religious gatherings. He is an active member of the Rotary and has a wide variety of interests in social and cultural events. He has also been active at the state and national level in various denominational organizations. He brings to First Congregational Church educational expertise, a pastoral spirit quality, a counseling service and challenging, mind expanding and inspiring sermons on Sunday mornings.

THE CONGREGATIONAL WAY
AT FIRST CONGREGATIONAL CHURCH:
A LIBERAL COMMUNITY OF FAITH

TO BE A LIBERAL . . . is to believe in the growing, maturing process, it is to believe in the growth and growing integration of the body, mind and spirit; synergy.

TO BELIEVE IN GROWTH . . . means to be involved in the continual search for truth, beauty and justice, it is to be involved in the humanizing and civilizing process.

TO BE A LIBERAL . . . means that each one stands for something, but that each one realizes that there are no absolutes of truth, belief, faith or achievement. What is true, good and wise; what is helpful, meaningful and creative today, may become false or meaningless and destructive for another people tomorrow.

WE AFFIRM AND ARE PROUD OF . . . the beliefs, faith and acheivement of our Fathers. We recognize the work they have done and the gifts that they have placed before us. At the same time, we understand that our responsibility is to establish our own beliefs, faiths and gifts to give our children.

WHAT WE HOLD FOR OURSELVES . . . in our relationship with our faith and those who have gone before us, is also what we hold for our children in their relationship to us.

AS A LIBERAL COMMUNITY OF FAITH . . . we teach our children truth as we see it, we bring them up in our faith. We expose them to our forms of devotion. We introduce them to our problems and we encourage their participation in our achievements. But far more important, we seek to inspire in our children the necessity and the glory of going beyond what they inherit and find their own faith, to create their own forms and to solve their own problems in their own way through their own religion.

THEREFORE, AS A LIBERAL COMMUNITY OF FAITH . . . there is a diversity of belief as each individual person takes his or her own responsibility to discover his or her own personal experience with God. Hence, there is a richness here of creative persons and of creative thinking.

First Congregational Church is a church for thinking people. Everyone will not agree with everyone, but that is our power, that is our strength and that is our gift to each other and to the larger community of Terre Haute. Our concern, then, is not learning the "right" things about Jesus, nor any religion of Jesus, but LIVING IN THE SPIRIT OF JESUS. This is expressed in our covenant:

> "In the love of truth and in the Spirit of Jesus, we unite for the worship of God and for the service of man."

First Congregational Church extends a warm and cordial invitation to all who desire to join in the search or who seeks a deeper experience of faith, all who desire to do their own thinking and be enriched in diversity in fellowship and to share in the service of a self-giving ministry that is exercised on behalf of our world of neighbors. If you desire more information about First Congregational Church of Terre Haute, Indiana, please call our church office and our minister or one of our lay visitation teams will schedule with you a time to come and visit and chat with you in your home. Our address is:

First Congregational Church
630 Ohio Street
Terre Haute, Indiana 47807
(812)232-8880

Please do come and worship with us, come and share with us and if on any occasion we can be of any service to you, do not hesitate to call.

Churches (CH)

FIRST CONGREGATIONAL CHURCH

TERRE HAUTE, INDIANA

1971

The 1st Congregational Church of Terre Haute was gathered in 1834. We are an independent fellowship, seeking to order our worship, work, and life according to the direction of God's Spirit.

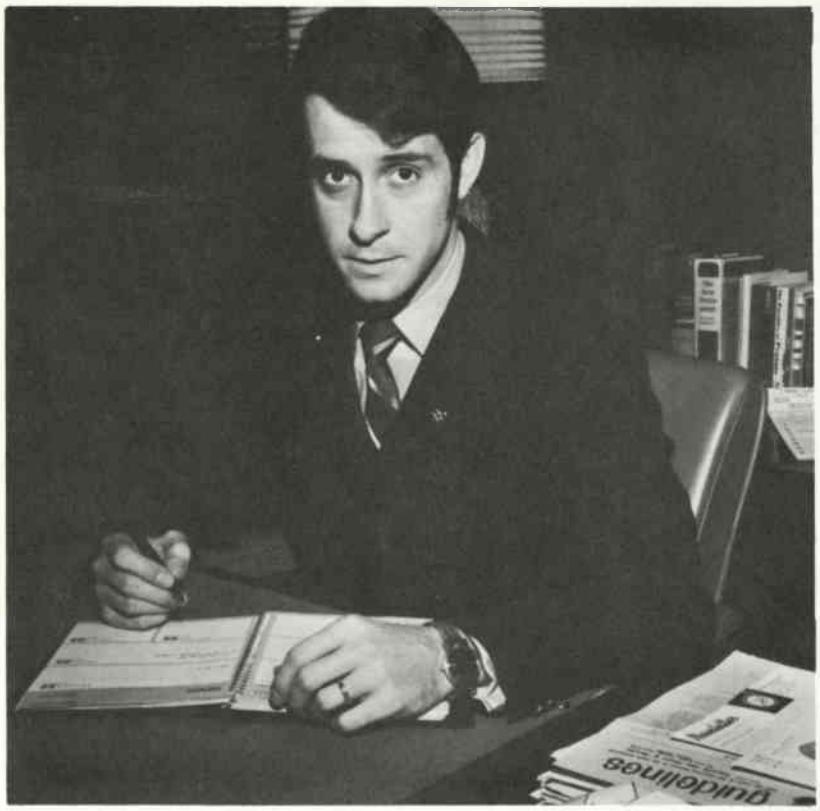
We have chosen to cooperate with the National Association of Congregational Christian Churches, and with the Greater Terre Haute Church Federation.

Congregational Churches originated in America with the Pilgrims who settled in Massachussetts. What we call the "Congregational Way" is traced back to the 16th century in England. A small band courageously opposed the Established Church. Continuing under severe persecution, they fled to Holland and later to New England.

Congregational Churches have been instrumental in establishing some 39 colleges and universities, including Harvard, Yale, Amherst, Dartmouth, Oberlin, Pomona and Piedmont. Congregational leaders were among those who spearheaded the alleviation of social oppression and worked toward developing racial and religious potential. Some of these were Harriet Beecher Stowe, Frank Laubach, David Livingston, D. L. Moody, and Washington Gladden.

Although we are grateful for our rich heritage, we are more concerned with the present and future. We believe it is important to test our tradition by the standards of reason and experience. We think our faith should not be static but should welcome constructive change. We want our faith to engage us in a way of living that will enable us to become our best.

Each member has the freedom and the responsibility to develop his own convictions and conduct as he understands the will of God. We believe our faith should be always subject to growth. We ask no adherance to a creed or statement of faith, but we do have an expression of committment and direction in our covenant, which says: **"In the love of truth and in the spirit of Jesus Christ, we unite for the worship of God and the service of man."**



Rev. John J. Drag, Minister

Mrs. Earl Boyer
Secretary

Mrs. L. S. Ahlen,
Director Religious Education

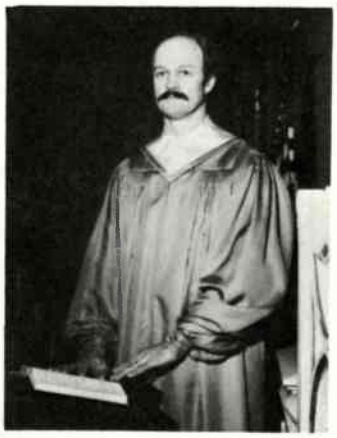
Rev. George E. Mitchell, Minister Emeritus

Mr. James Walton,
Custodian

The Sanctuary Choir

Mrs. Hounchell,
Organist

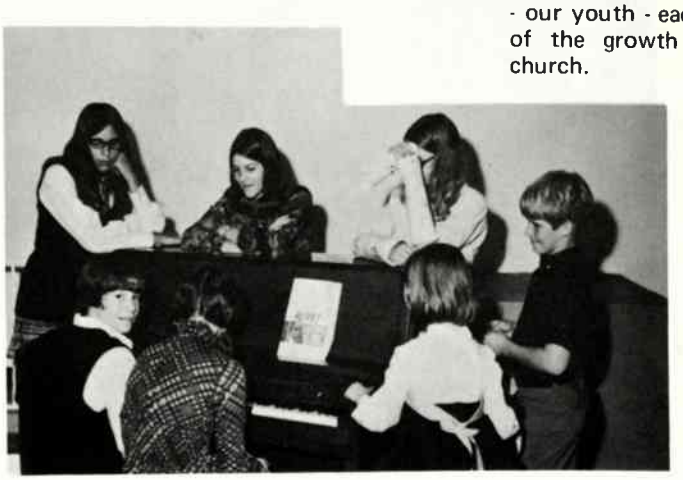
O come let us sing
unto our Lord.
Break forth in exclamations
of joy and happiness.
Sing to the joy of life
lived in harmony with God.
Let us serve the Lord
with gladness and praise.



Mr. Robert Hounchell,
Director of Music

We enjoy great fellowship and excellent food with outstanding people!

Be it a coffee - a dinner - the nursery - our youth - each is an important part of the growth and the life of our church.



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Dr. & Mrs. Wade B. Anshutz


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Robert B. Beall Family


Sarah Bence


Mrs. Clyde Bennett


Dr. & Mrs. Richard F. Bergmann


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Malcolm Wright Family

Mrs. Maybelle J. Wurst

John Wylie Family

- *NOTES* -

O

877-9242	OHM, Miss Mary	117 Woodbine Drive	47803
877-9647	OWENS, Mr. & Mrs. Albert O. (Elsie)	427 Nitsche Drive	47803

P

232-6509	PAIGE, Mr. & Mrs. Warner H. (Evelyn); Robert, Jane	240 Hamilton Drive	47803
234-5653	PAIGE, Mr. & Mrs. Warner H. III (Susan); Betsy, Amy	665 Morton Street	47802
299-1325	PATRICK, Mr. & Mrs.* Thomas M. (Ann)	102 Allendale Place	47802
234-8089	PEDDLE, Miss Juliet	2117 N. 10th Street	47804
299-1344	PFENNIG, Mr. & Mrs. J. R. (Ila); Jane, Christine	29 Long Ridge Road	47802
232-1633	PITTMAN, Mr. & Mrs. Sterling H. (Harriet)	409 S. 34th Street Drive	47803
234-8040	PORTER, Mr.* & Mrs. Elmer J. (Dorothy) (Associate)	3115 Margaret Avenue	47803
299-9255	PRATT, Mr. & Mrs. D. J. (Karolyn); David, Ben	208 Highland Road	47802
533-7812	PROX, Mrs. Robert F., Sr. (Aimee)	R.R. 1, W.T.H.	47885

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533-6734	RAY, Mr. & Mrs. James (Margaret)	R.R. 1, W.T.H.	47885
299-4724	REDICKS, Mr. & Mrs. Gerald M. (Betty)	87 Antelope Drive	47802
232-2927	REED, Mrs. W. J. (Viola); Shelly	241 Van Buren	47803
1-696-2377	REELY, Mr. & Mrs. Donald (Lilah); Bill, Scott	R.R. 23, Box 355	47802
299-2408	REEVE, Mr. & Mrs. Robert (Shirley); Allan	28 Gateway Drive	47802
232-2431	RHEIN, Mrs. Susan Miller	522 S. Center Street	47807
235-9032	RICHEY, Mr. & Mrs. Senour B. (Marge)	9 31st Street Court	47803
898-2360	ROGERS, Miss Phyllis	R.R. 23, Box 196	47802
898-2360	ROGERS, Mr. William	R.R. 23, Box 196	47802
229-1771	ROYSE, Mr. & Mrs. John N. (Priscilla); John G., Catherine Elizabeth, Ellen Jeannette	44 Allendale	47802
232-1763	RUTLEDGE, Dr. & Mrs. G. Byron (Lois); Bradley Ray, Mark Alan	3001 Poplar Street	47803

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877-1047	SAUER, Mr. & Mrs. Joseph E. (Barbara); Larry, Jeri, Vicki	26 W. Lawrin Blvd.	47803
533-2491	SAWYER, Mr. & Mrs. Leslie E. (June)	R.R. 1, W.T.H.	47885
235-8724	SCHELHORN, Mrs. Wilfred K. (Margaret)	3700 Parkview Drive	47803
877-2848	SCHULL, Mr. & Mrs. Ben E. (Mary); Harry	R.R. 31, Box 184	47803
234-7604	SECREST, Mrs. Anne; Kevin, Sean	1447 Poplar	47807
232-4241	SHERER, Mr. & Mrs. Forrest G. (Hazel)	335 S. 22nd Street	47803
299-4426	SHERER, Mr. & Mrs.* Wayne (Elizabeth)	50 Fairhurst Court	47802
1-398-4301	SHERWOOD, Mrs. J. R. (Frieda) (Associate)	P.O. Box 91, Carlisle, IN	47838
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466-4617	SINNETT, Mr. & Mrs. Ashley C. (Lerah)	2638 N. 8th Street	47804
235-1053	SMITH, Mrs. Hiram J. (Kathaleen)	1204 S. 11th Street	47802
235-8729	SMITH, Mr. Irving K.	200 Farrington, Apt. 309	47807
235-0854	SPITLER, Mrs. Chester A. (Jessie)	1453 Ohio Street	47807
232-1271	SPITLER, Mr. & Mrs. John F. (Elizabeth); Janet	1915 Ohio Blvd.	47803
229-1330	STRUBLE, Mr. Donald	30 Long Ridge Road	47802
	SWAN, Mr. & Mrs. Thomas H. (Christine); Jimmy, Cynthia		

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299-9251	TAYLOR, Mrs. Henry (Dessie) (Associate)	4951 Dixie Bee Road, Apt. 13	47802
	THOMPSON*, Mr. & Mrs. D. L. (Frances)	411 S. 34th Street	47803
232-8696	THORNTON, Mrs. Fred (Emma)	2030 S. Center Street	47802
877-2098	TOPPING, Dr. & Mrs. M. C. (Edith); Lynne	75 Gardendale Road	47803
877-2442	TOWNSLEY, Mrs. Raymond B. (Mary)	313 Robinwood	74803
235-3192	TRUELOVE, Mr. & Mrs. Herman F. (Flora)	125 S. 26th Street Drive	47803
877-9629	TRUMMEL, Mr. & Mrs. C. E. (Jane); Chris, Sarah	37 Ferndale Drive	47903
232-1289	TRYON, Mrs. Elizabeth	1625 S. 5th Street	47802
232-6787	TURK, Mrs. Paul E. (Mary)	908 S. Center Street	47807

U

533-3004	UNDERWOOD, Mr. & Mrs. B. L. (Michele)	R.R. 1, Box 310, W.T.H.	47885

V

232-3176	VICK, Mrs. J. W. (Clara)	124 Monroe Blvd.	47803

W

466-3811	WALLACE, Mrs. Hugh E. (Marge)	2424 N. 8th Street	47804
466-5108	WALLACE, Mr. & Mrs. Hugh E., Jr. (Patricia); Julie, Amy Ann, David	712 Collet Avenue	47804
533-6238	WATERS, Mr. & Mrs. Boyd (Florence)	R.R. 3, Box 82, W.T.H.	47885
235-6436	WERNEKE, Mr. & Mrs. Hubert (Carrie); Jane, Susan	3045 Ohio Blvd.	47803
232-2438	WESTRUP, Mrs. Charles W. (Viola)	530 S. 21st Street	47803

232-4707	WESTRUP, Mr. & Mrs. Robert S. (Frances); Anne, John	63 Monterey Avenue	47803
234-7156	WHITE, Mrs. Barbara P.; Pamela, Martha, Chad	1460 S. 8th Street	47802
235-4162	WHITE, Miss Julia Ann	200 Farrington, Apt. 120	47807
466-3256	WHITE, Mr. Stephen B.	2300 Lafayette, Lot 28	46705
894-2159	WILKINSON, Dr. & Mrs. Paul D. (Lucille)	R.R. #24, Box 273	47802
877-1821	WILLETS, Mr. & Mrs. Robert T. (Barbara); Sandra	R.R. 32, Box 95	47803
877-2891	WINKLEPLECK, Mr. & Mrs. R. L. (Maxine)	107 Berkeley Drive	47803
877-2083	WOODARD, Mr. & Mrs. James A. (Kathryn); Jay, Patti, Melissa Jane, Michelle Ann	10 W. Lawrin Blvd.	47803
232-1882	WOODBURN, Mrs. Ross (Louise)	601 Oak Street	47807
877-2272	WRIGHT, Mr. & Mrs. Malcolm M. (Barbara); Cathy, Bruce	116 Berkeley Drive	47803
299-1619	WURST, Mrs.* Mabelle J.	4951 Dixie Bee Road, Apt. 68	47802
877-9703	WYLIE, Mr. & Mrs. John (Susie); Gregg, Chad, Christina Jo	R.R. 32, Box 116	47803

* Indicates Non-Members

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GALION, OHIO 44833

Churches (CW)

FIRST CONGREGATIONAL CHURCH

TERRE HAUTE, INDIANA

1971

Introducing—

THE FIRST CONGREGATIONAL CHURCH

630 Ohio Street, Terre Haute, Indiana

GEORGE E. MITCHELL
Minister

Our Covenant: In the love of truth and in the spirit of Jesus Christ we unite for the worship of God and the service of man.

WE, the minister and members of the First Congregational Church of Terre Haute believe that you might well be interested in our church if you only knew more about it. For this reason this pamphlet seeks to sketch the early beginnings of both our local church and the Congregational movement as such. It also sets forth the general point of view by reason of which we call this a "liberal church." We invite you to read this pamphlet and we hope you will be sufficiently interested to attend our services and come to know us better.

AN HISTORICAL SKETCH

This church was established December 30, 1834, and has continued an unbroken ministry to this community to the present time. The founder and first minister was the Reverend Merrick A. Jewett, who served as minister until June 6, 1860. The original site of the church was on the southeast corner of Sixth and Cherry, where the Deming Hotel now stands. The present structure was dedicated on June 14, 1903.

This church has had eighteen ministers, all of whom are worthy of mention, but for lack of space we name only two: Dr. Lyman Abbott, who served as the second minister from 1860 to 1865, and Dr. Gwylym Isaac, who served this church from 1925 to 1939.

During the tense days preceding the Civil War, Dr. Abbott preached a sermon on the slavery issue, the title being: "The Crisis, Its Cause and Cure". This sermon became one of the famous sermons of that period. It was printed in full in the "Wabash Express" for December 19, 1860. A framed copy of this sermon as printed now hangs in the parlor of our church.

Congregationalism began with the Puritans. The Congregational Churches trace their origin in America to the landing of the Pilgrims at what is now Plymouth, Massachusetts, in 1620. The term "Congregational" did not come into general use until some years later. What we think of as "the Congregational way" goes back in English history to the 16th century. In 1593 Francis Greenwood and Henry Barrowe were hanged for adherence to views now regarded as being "Congregational principles". The movement, though persecuted, continued. In the home of William Brewster, then postmaster of the village of Scrooby, England, there met the little "church" with such members as William Bradford and John Robinson, who was to become their minister in Holland. These people fled England under cruel persecution and went to Holland, and later to New England.

Congregationalism means Self Government. Among Congregational churches each local congregation is independent of any "denominational control". Authority begins with the local congregation and not with some "higher" body or group. Our churches cooperate together in a free fellowship of autonomous churches.

Congregational Churches took an early interest in this country in education, establishing some thirty-nine colleges and universities. Some of these institutions are not now regarded as "Congregational", but they included such schools as Harvard, Yale, Amherst, Dartmouth, Oberlin, Grinnell, Carleton, Pomona, and others.

Though deeply grateful for those who have given us this historical heritage, this church is more concerned with the present and future than with the past. You will find here a church whose message and program is focused on the life of today.

"WHAT IS A LIBERAL CHURCH"

The general pattern of worship and organization of our church is essentially similar to that usually found in Protestant Churches. (The Sunday morning worship service is held at 10:45 o'clock, and Sunday School is held at the same hour to allow the whole family to attend during one round trip of the family car.) There are in this church the familiar arrangements of youth and women's organizations. The casual observer would find many points at which this church is similar to others. But the person with a discerning mind would soon detect within the familiar pattern of worship and Christian service a point of view not present in churches generally. Because of this somewhat unique point of view we call our church a liberal church.

We use the term "liberal" because in this church a person arrives at his religious beliefs through his own reason and experience, not because of some outer authority. The reason one is in a liberal church is that for him only inner compulsions can command. In a liberal church a person holds beliefs which he finds meaningful to him as he applies the standards of reason and experience to all that comes to him from universal human tradition.

Hence in a liberal church there is a great diversity of belief. Here you must not expect all people to agree with you, nor need you agree with others. This diversity of belief is not something to be ashamed of or apologized for, but gloried in. We agree with one writer who said: "Where all men think alike, no man thinks

at all." Whereas orthodoxy cannot tolerate diversity of belief, a liberal church could hardly tolerate uniformity. We hold with strong conviction to the truth as we see it and we live our lives by our convictions, but we do not assume that others must see the truth as we see it. Resolute in our convictions we are tolerant toward those who differ.

Faith is at the center of the Spiritual Life of a Liberal Church. In this church we demonstrate our faith, not by believing what someone else tells us we must believe, but by living as we believe God would have us live. We think of faith as a courageous trust in both God and man. In this Church many of us look for the revelation of the will and purposes of God in the "normal" rather than the "abnormal". In our Church people are inclined to have more faith in the revelation of God through the so-called "natural" events than in the alledgedly "miraculous."

We believe that the truly creative expressions of the spirit of religion in the life of man has been the outgrowth of this essentially liberal spirit. Because of this spirit we are able to enter upon the great venture of faith in the constructive application of religious convictions to every day life. We gladly receive all the traditional material from our rich historical heritage. But we insist upon the importance of testing this traditional material by the standards of our own reason and experience.

Thus the liberal church of today is chiefly concerned, not in the religion about Jesus, not in saying the "right" things about Jesus, but in the religion of Jesus, i.e., living today in essentially the spirit of Jesus. This is the heart of the life of a liberal church in which, in the words of our Covenant: *"In the love of truth and in the spirit of Jesus Christ, we unite for the worship of God and the service of man."*

• • • • •

We hope that after reading this pamphlet you will be interested in attending our Church and becoming a part of its life. Membership in our Church is open to all who accept our Covenant as a statement of their sincere purpose in life. The minister or any member of the Church will be glad to talk with you. Our Sunday morning service begins at 10:45 o'clock. May we see you?

Churches WV

1st Congregational

Historically Speaking

Ts DEC 28 1972

By DOROTHY J. CLARK

+ Churches (T.H.)

The celebration held Dec. 31, 1894, to celebrate the 60th anniversary of the First Congregational Church was a notable event and one that was long remembered in Terre Haute.

Musical numbers by the best talent in the city were given, and several papers by older members of the church organization were read. Brief talks were given by prominent citizens including Col. R. W. Thompson, Cc. W. E. McLean, Judge Willam E. Mack and Dr. W. R. Elder, all of whom attended the quarter centennial of the church 35 years previously.

According to the newspaper account of that occasion, "the exercises were opened by music by the choir and a prayer by the Rev. Dr. Leech of Centenary Methodist Church. The Rev. Dr. Drum, pastor of the church, announced the purpose of the gathering. The history of the church, the principal paper of the session, was read by C. C. Oakey."

The following are excerpts from this paper.

"In 1834, when Terre Haute was 18 years old, it was an incorporated town of about 800 inhabitants. Two years before it had but 600 people and a year later, in 1835, 1,200. At this time the tide of emigration had begun which was flowing rapidly westward."

"The little settlement of less than 200 families was clustered in the few blocks surrounding the court house, with a few scattered, tree-embowered homes along the high river bank, or Sycamore on the north, Oak on the south and one or two lone habitations east of Fifth street, which was the town's eastern limits."

"The hunter did not have far to go to find wild deer and the wolves and foxes were plenty. Stage coach lines connected the town with Cincinnati and Evansville and at least one mail a week was expected. A number of the houses were built of square logs, some covered with weather boarding and painted white with a little fresh green for trimming. Forest trees still grew throughout the town and in groves around it."

"Of the men and women in the place, they were of high character and very little professional piety. The majority had come from New England and the middle states. They brought with them their early training but not their churches for it was 15 years before they built their first little church. Before this they had started a library and supported a newspaper. They had a love for the intellectual exercises of preaching, for the men met sometimes at the court house to hear one of them read a sermon."

"An early preacher who visited Terre Haute in 1825 said it was a very good town for business, but no place for preaching. The Methodists had drawn one of their circuits around it in the beginning and a faithful circuit rider visited the place before it became a station."

"In 1834 eleven people, six men and five women of different sects, agreed to unite themselves in a church under the liberal but evangelical congregational policy. In all 17 united with the church in the beginning and outside around them, was a strong body of liberal men, not religious, but anxious to help this new undertaking."

"Rev. M. A. Jewett, who had been here earlier and had gone back east to get his wife and little boy, returned just before Christmas Eve. They had raised $405 to pay his first year's salary. The church was organized Dec. 30 by Judge Kinney, Alexander Rose, Mrs. Curtis Gilbert, Mrs. Cruft, Miss Boudinot and Miss Kinney. In the next seven years the membership grew to 98. Of these only two are alive today, Mrs. Mary Boudinot, who came into the church in 1838 and Harry Ross in 1839."

"The first church was occupied in 1837, an imposing edifice for that time, having cost about $9,000, and it was built beyond the city limits." In 1842 the church enjoyed a great revival gaining about 122 members. This revival was the first service of the kind in which Rev. Henry Ward Beecher ever was engaged.

"It was several years before the new and enlarged church was built in better style and at nearly double the cost of the first structure. Funds were received from the sale of pews, from $160 to $440 each. The buyers included many prominent families. In 1859 the church celebrated its 25th anniversary, and 18 days later Rev. Dr. Jewett tendered his resignation saying his shattered nerves were the reason. He was succeeded by

over

Dr. Lyman Abott in 1860. In 1876 a $3,000 building was constructed for the Plymouth mission. Dr. Abott resigned in 1865 and was succeeded by Rev. E. F. Howe. Next came R. Sanford Morton who remained until 1878. Thomas Ruthford Brown was called in 1878, resigned in 1880, and was succeeded by the Rev. Henry M. Bacon until 1881. Rev. Charles P. Croft occupied the pulpit until 1884 and than came Rev. J. Leonard Corning. In 1887 M. A. Dougherty came for a year. Rev. J. H. Crum came from Winona, Minn., March 15, 1886, and still reigns."

Following the reading of the history there were several short talks and a number of letters from pastors were read.

Th. CHURCHES
TRIB. 1/30/70

Churches WV
1st Congregational

TH. Churches
Trib 1-30-70

ORGAN DEDICATED—Joyce Eshelman, a music student at Indiana State University, will give a dedicatory organ recital at the First Congregational Church, 630 Ohio St., at 10:30 a.m. Sunday. The organ, a 1921 two manual, 14 rank Moller with chimes, was refurbished last fall. Robert Hounchell, director of music for the church, listens while Miss Eshelman rehearses for the program. Martin Photo.

Recital Will Dedicate Church Organ

The public is invited to hear Miss Joyce Eshelman, a music student at ISU, play a dedicatory organ recital at the First Congregational Church Sunday.

The service will begin at 10:30 a.m. Among the numbers to be included in the performance will be:

Sonata I (First Movement)—Mendelssohn; "Saviour of the Heathen, Come" — Bach; "My Heart Is Ever Yearning"—Brahms; "A Mighty Fortress Is Our God"—Reger; "Te Deum"—Langlais.

The two-manual, 14-rank Moller organ (with chimes) at the First Congregational Church was first installed in 1921. This past fall a complete renovation was accomplished along with the installation of a new Austin console which greatly increases the effectiveness of the organ.

Robert Hounchell is director of music. Rev. John J. Drag is minister.

Church (WC)

Organ concert puts finale on celebration

DEC 4 1985

William Cain will be the guest organist for Sunday's sesquicentennial celebration of the First Congregational Church.

The celebration Concert for Organ and Voice begins at 3 p.m. and is the final event in the 150th anniversary of First Congregational, the oldest Congregational Church in Indiana, first "gathered" Dec. 30, 1834.

Cain will play the newly dedicated three-manual Rodgers Windsor 840 organ. The concert also features soprano Karen Walker, mezzo-soprano Judith Cloud, tenors Sidney Murray and Daniel Clark, baritone Robert Hounchell and bass-baritone Charles Shutt. The soloists will perform with the Sanctuary Choir of the church under the direction of Hounchell.

A social hour will follow the concert.

Congregational
First Congregational Church

First Congregational Church plans for Nov. 7 observance

By Frances E. Hughes
Special to The Tribune—Star

Observance of the 150th anniversary of the founding of the First Congregational Church in Terre Haute will be at a banquet Wednesday evening, Nov. 7, at the Chestnut Room of Holiday Inn.

A social hour at 6:30 p.m. will precede the dinner. The Rev. Roger Allison Plummer, who has been the minister of the church for the past year, will preside and the Rev. James F. Bracher, who served as minister of the church from 1975 to 1978, will be the speaker.

First Congregational Church of Terre Haute is the oldest Congregational Church in Indiana. It has the longest continuous record of Protestant service in Vigo County.

The congregation was organized Dec. 30, 1834, by the Rev. Merrick A. Jewett. It was started on Congregational principles, bringing together Christians of different denominations who constituted themselves a church of Christ.

In October 1834, the Rev. Jewett, a Congregational minister enroute from Massachusetts to St. Louis in search of a field, lodged for the night at the Eagle and Lion Tavern in Terre Haute. He was prevailed upon to preach and since there was no church active in this community at that time, he preached at the courthouse.

The landlord of the inn, a retired sea captain, was one of the ones most active in promoting a church. Jewett was engaged to remain for one year with services to be held at the courthouse.

Originally, there were just 11 members of the church, six males and five females. They were Amory Kinney, Joab Corwin, Thomas Desart, Robert Brasher, Alexander Ross, Thomas L. Bishop, Nancy Warren, Mary C. Gilbert, Elizabeth Cruft, Julia McCabe and Mary Wasson.

Finally, 55 persons subscribed $405 for support of Jewett, who was joined here by his family that first year.

In 1837, a lot on the southeast corner of Sixth and Cherry streets was purchased and a brick church was erected there. It was dedicated July 2 of that year. Before building the church, members of the congregation held services in the Court House.

The new church was destroyed by a windstorm on April 23, 1853, and the following June pew members met at the hall of the County Seminary building to plan a new church building. The new church at a cost of $20,000 was built on the same lot where the first one had stood. It was completed in 1854.

REV. JAMES BRACHER
Returns to speak

After serving the church for more than 25 years, Jewett resigned in 1860 because of failing health. He was succeeded by the Rev. Lyman Abbott, who remained as minister of the church for five years. During that time, he started a mission school.

During the next 10 years in the history of the church, the Rev. Frank Howe served as minister and great growth was realized by the church. The year of a revival, 68 new members were added. The mission school grew into a church and a $2,000 building was erected. This building was later sold to the Catholic Church for $3,500. There also were improvements and additions to the first church.

None of the four ministers who followed stayed very long. The Rev. Sanford S. Martyn, who followed Howe, added 110 new members during his two-year stay at the church. His successor, the Rev. Thomas R. Bacon, also was minister there for just two years.

In 1880, the Rev. H.M. Bacon came to the church to stay only three months. His successor, the Rev. Charles P. Croft, was there four years during which time there was $2,000 spent to repair the church. He resigned because of poor health.

For 25 years, from 1856 to 1881, Lucius Rice served as superintendent of the Sunday School.

From 1884 until 1896, there were three ministers — the Rev. J. Leonard Corning, who was there for three years; the Rev. M.A. Dougherty, who served for just one year and the Rev. Crum, who was there eight years. During the term of the Rev. Crum, a mission was established at Seventeenth and Sycamore Streets, to become the Plymouth Congregational Church. This church merged with the United Church of Christ in the 1950's.

On Dec. 27, 1897, Forefathers' Day was observed at the church. The Rev. Charles H. Percival was the minister from 1896 to 1899. He was succeeded by the Rev. William A. Waterman, who served only four months during which time plans were started for a new church.

The church at Sixth and Cherry Streets was sold to Demas Deming, who built the Hotel Deming on the site after the church was torn down. Taken in exchange as part of the selling price of the church were two lots on Ohio Street where the new church was built at the cost of $30,000. Seven stained glass memorial windows were installed in the new church, one in the Sunday School room and six in the auditorium.

It was the Rev. Henry H. Wentworth, the minister from 1902 until 1909, who conducted services at the dedication of the present church at Sixth½ and Ohio Streets, on June 14, 1903. During his years at the church, he tried to start a mission and gave a weekly hour for those confined to the county jail.

Ministers seemed to stay longer after the new church was built. The Rev. Luther C. Talmadge served for 10 years from 1909 until 1919; the Rev. J.W. Herring, from 1919 until 1924; the Rev. Gweylyn Isaac, from 1924 until 1939; the Rev. William L. Halfaker, from 1939 until 1944 and the Rev. George E. Mitchell from 1944 until 1963.

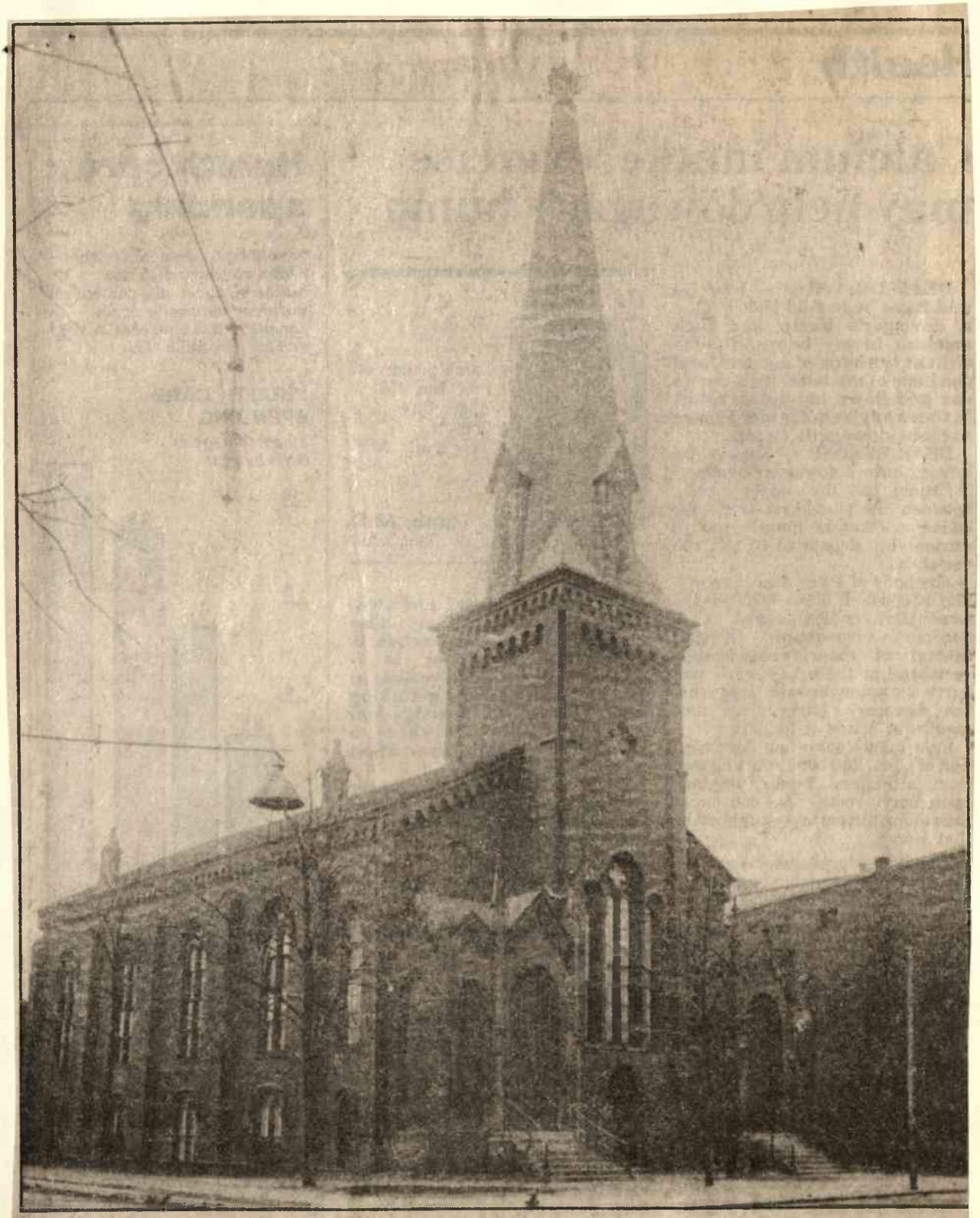
During the time the Rev. Mitchell was at the church, the east side of the building was remodeled in 1962-63. The lower fellowship area also was remodeled. During the period of work on the building, services were held at the Indiana Theater. The Rev. Mitchell retired in 1963 and was named minister emeritus. He died in 1981. The church realized its greatest growth during the time he was minister.

During the next 19-year period, five ministers served the church. They were Louis Gerhardt, from 1963 until 1967; John J. Drag, from 1967 until 1974; James F. Brasher, from 1975 until 1978; R. Boyd Carter, from 1979 until 1982, and the present minister, the Rev. Plummer, who came to the local church last year.

There are now 114 family units in the congregation.

This is not the first anniversary celebration held by the First Congregational Church. The Centennial celebration was Oct. 12, 1934, and the 125th anniversary observance was May 12, 1960, both at the Hotel Deming.

First Congregational Church: Present location at 630 Ohio Street.



Dedicated July 2, 1837: First Congregational Sixth and Cherry location.

CHURCHES (W.V.) FIRST CONGREGATIONAL

WILL DEDICATE $30,000 CHURCH.

June 13 - 1903

The New First Congregational Church on Ohio Will be Dedicated Tomorrow.

DESCRIPTION OF NEW BUILDING

The Interior is a Dream of Beauty--Program of the Exercises For Tomorrow.

The new First Congregational Church on Ohio just east of Sixth street will be formally and impressively dedicated tomorrow and persons upon entering its portals for first time will be surprised at the attractiveness of the new temple of worship. Not at all pretentious in size, it is a veritable dream of beauty within and with possibly the single exception of the larger and costlier St. Benedict's Church its magnificent art windows and interior decorations generally are surpassed by no other house of worship in Terre Haute.

The architects of the church are Trumbull and Jones, of Elgin, Ill., who make a specialty of churches, public libraries and opera houses. They have already submitted plans for the Fairbanks library building to be built in this city. The general contractor was C. F. Splady, of this city. The work of building the church was begun in August 1902 and the corner stone was laid October 5, 1902.

The new church faces Ohio street and is erected on an 80-foot lot which, together with $8,000 in cash, was secured from Demas Deming in exchange for the old church building and lot at Sixth and Cherry streets. Mr. Deming has very generously permitted the church to continue the use of the old church until the new building became ready for occupancy. The lot on which the new church stands is valued at $10,000 and the new building and furnishings cost almost $30,000, making the total value of the property $40,000.

The church is built after the Gothic style of architecture. The windows form a pointed arch and the whole building a Greek cross. The outside is finished with mottled pressed brick with trimmings of Green river stone. This stone was secured in Kentucky and the longer it stands the whiter it becomes. The building is 56 by 120 feet in dimensions. The main entrance is on Ohio street and there are three smaller entrances, one on the northeast side, one on the west side and a basement entrance on the southeast side. There is a large basement extending under the whole church in which are the furnaces, a large kitchen and dining room, reception room, toilet rooms, etc. Close to the stairway leading up to the Sunday school room is a small hall which makes a convenient place for members to leave their bicycles. The auditorium is not large in itself, but opens into the Sunday school room, which has galleries, and the parlors, through very large doors and all three rooms can be thrown into one whenever necessary. The old organ occupies a place in a recessed arch behind the platform and the pews in the main auditorium circle from the pulpit. Beautiful carpet patterns have been selected, but have not yet been woven and it will probably be fall before they arrive.

The church was decorated by Kover

REV. H. H. WENTWORTH, pastor of First Congregational church.

REV. H. H. WENTWORTH.

June 13 - 1903

Short Sketch of the New Pastor of First Congregational Church.

Rev. Henry Harding Wentworth, the new pastor of the First Congregational church, who will have general charge of the dedication of the new church, was born in Nashville, Tenn., in 1859, the son of Thomas R. Wentworth, a farmer. His boyhood was spent in Ohio at Xenia and Cincinnati. He prepared for college at Phillips Exeter Academy at Exeter, New Hampshire, and was graduated from Williams college in 1885. After teaching school two years he studied law and was admitted to the bar in Chicago. He spent a year in north Alabama and then attended the theological seminary at Andover, Mass. from which he graduated in 1892. Immediately following his graduation he became pastor of the Congregational church of Goffstown, N. H., and continued in the pastorate there eleven years. The church prospered under Mr. Wentworth's ministry and had an increase in membership of 144.

In 1892 Mr. Wentworth was married to Miss Grace I. Penfield, of Bristol, Conn., and they have a daughter ten years old. Mr. Wentworth and family are temporarily located at 823 south Sixth street.

OVER

and Son, of Ft. Wayne. They make a specialty of churches and opera houses, having decorated many hundreds in this and adjoining states.

H. M. Hooker and Company, of Chicago, furnished the glass which cost $2,090. It is opalescent glass and the style of the work is known as Mosaic. The drapery is of pure opalescent glass, the only paint being on the heads and hands of the figures, and some of the embroidery. Mr. Jones, the architect, says the drapery work of this firm is equal to Tiffany's, for all houses buy their material of the same firms, though the combination of colors and geometrical figures depend upon the artist. Their designer is a Swiss portrait painter and his work proclaims him a true artist.

There are seven memorial windows in the church. The south kindow, 14 by 21 feet, is in memory of Rev. M. E. Jewett, who founded the church in 1834 and was its pastor for twenty-six years. The leading subject in this window is Plockhorst's "The Good Shepherd." This is in the Sunday school room facing Ohio street.

In the auditorium there are six memorial windows. The large central window on the east side of the same size as that in the Sunday school room was the gift of C. W. Mancourt and his sons in memory of their mother. This is an exceedingly rich and beautiful window. The subject is Hofman's "The Women at the Sepulcher."

The window next to that on the south is Hofman's "Christ in the Garden." This window is the gift of Mrs. John Cook and brother and sisters in memory of their parents. The opalescent drapery glass in part of the figure as in all the drapery work of the other windows is more than an inch thick. It is a very beautiful window and cost nearly $7 per square foot.

On the north of the Mancourt window is the one given by Mr. and Mrs. Rea [illegible] memory of their only children [illegible] the girls who died some years ago. The subject of this window is two child faces taken from Sir Joshua Reynolds' "Angel Choir." The subject is very appropriate and has been admired not only for its beauty, but also for the originality of its design.

The large window on the west side is in memory of Rev. Frank Howe, who was pastor of the church for a number of years. The subject is Hofman's "Christ Before the Doctors." It is a perfect copy of Hofman's great painting in color, attention to the minutest particulars and expression of features.

The window south of this was given by friends of the late Mrs. Yates. The subject is an emblem—"The Cross and Crown." Mrs. Yates had been very unfortunate in life, having lost property and dear friends; but she bore all cheerfully and maintained her Christian patience and hope through it all.

The north window on the west side was given by the friends of Miss Fannie Cruft and contains large bunches of Easter lilies. Miss Cruft was the "flower girl" of the church who cared for its floral decorations and gave flowers to the sick. This is a very original and beautiful window.

The handsome window in the ceiling, 7 by 11 feet, must not be overlooked.

The color scheme of walls, ceilings, organ and windows is olive green, and perfect harmony with this scheme is all the windows has been secured.

The rich beauty of the art glass is best shown during the day when the sun light is upon the windows. At night when the church is lighted up by electricity the windows make a fine showing from the outside.

The membership of the church at present is about 200 and the average attendance at the Sunday school is 125. The entire congregation entered heartily into the movement to build the new church and all contributed their assistance, financially and otherwise. Notwithstanding the membership is not as large as that of some of the other churches of the city and that the new building has cost considerably more than expected the church will be practically out of debt when the dedication takes place tomorrow. The entire indebtedness will not exceed $1,500 and a portion of this amount is already pledged. The committees on plans, building, construction, etc., are mentioned elsewhere on this page and the members are all entitled to great credit for their work. The church was especially fortunate in having three such energetic workers as A. Z. Foster, S. C. Reach and L. P. Alden on the construction committee. They gave much time and hard work in the interest of the new church and performed their duties faithfully and well. Messrs. Foster and Alden also took active part in raising funds and it is largely due to their efforts that the new church is so nearly out of debt.

THE PROGRAM.

Dedicatory sermon will be delivered by Rev. J. H. Crum, of Indianapolis.

The program committee of the church composed of F. C. Wagner, W. A. Noyes, Allyn Adams and Rev. Mr. Wentworth has prepared the following program for the dedication Sunday:

SUNDAY SCHOOL 10 A. M.
Children's Day Service.
Hymn—There is Sunshine in My Soul ..... The School
Opening Exercise No. 6 .....
Address .....
The Pastor, Rev. H. H. Wentworth.
Solo ..... Mrs. H. H. McLane
Address .....
The Superintendent, Dr. Patterson.
Hymn—There's not a Friend like the Lowly Jesus.
Benediction.

MORNING SERVICE—10:30.
Organ—And the Glory of the Lord ..... Handel
Call to Worship ..... The Pastor
Invocation .....
Rev. C. W. Tinsley, Centenary M. E.
Anthem—Sing Alleulia, ... Buck
Scripture Lesson .....
Rev. C. W. Turrell, Plymouth Congregational Church.
Hymn—Holy, Holy, Holy, Lord God Almighty ..... Congregation
Report of the Building Committee ..
Mr. L. P. Alden.
Acceptance of the building by the Trustees ..... Mr. Joseph Gilbert
Offering.
Solo "Immortality" ..... Shepard
Miss Maude Paige.
Sermon .....
Rev. J. H. Crum, D. D. Indianapolis.
Dedication covenant .....
Pastor and People.
Prayer of Dedication .... The Pastor
Hymn—"I Love Thy Kingdom, Lord"
The Congregation.
Benediction .. Rev. J. H. Crum, D. D.
Postlude—Halleluah to the Father ..... Beethoven

AFTERNOON SERVICE 4:30.
Organ—Even Song ..... Merkel
Call to Worship and Prayer .. ..
.... The Pastor
Solo—If with all your Hearts .....
..... Mendelssohn
Daniel N. Davis.
Scripture Lesson .....
Rev. S. E. Long, United Brethren Church.
Hymn—Oh where are Kings and Empires now .... The Congregation
Letters from former Pastors, read by
..... Prof. R. G. Gillum
Solo—Life Again Today .. Neidlinger
Mrs. Katzenbach-Richardson.
Greeting from the state .....
.... Rev. E. D. Curtis, Indianapolis.
Greetings from the city .....
Rev. J. E. Sulger, St. Stephen's P. E.
Rev. J. W. Walker, First M. E.
Rev. L. E. Sellers, Christian Church.
Rev. W. H. McCaughey, D. D. Central Presbyterian.
Rev. D. B. Cheney, First Baptist.
Rev. W. A. Schruff, German M. E.
Rabbi Emil Leipziger, Temple Israel.
Response ..... The Pastor
Hymn—The Church's one Foundation
..... The Congregation
Benediction.
Postlude—Marche Pontificale .....
..... Gleason

HISTORY OF THE CHURCH

First Congregational Church Was Organized Dec. 30, 1834—List of Pastors Etc.

The following brief history of the First Congregational church, together with the names of the members of the building committee, pastors, officers of the church and church societies appear in the souvenir program issued for dedication day. The program was prepared by Messrs. F. C. Wagner, W. A. Noyes, Allyn Adams, and Rev. H. H. Wentworth:

BRIEF HISTORY OF THE CHURCH.

The First Congregational church of Terre Haute, Ind., was organized Dec. 30, 1834, by Rev. M. A. Jewett, with a roll of eleven members. Terre Haute at that time was but a small village, and only two other churches had yet been gathered—one of the Methodist order and one Presbyterian. The coming importance of the town was even then indicated, and it has evidently fulfilled the prophecies of its most ardent citizens, at this writing numbering nearly 50,000 inhabitants, and bearing marks of wealth and enterprise.

The little church grew with the town, and in 1842 experienced a great revival during a special effort in which Rev. H. W. Beecher participated. The

church was from the beginning a power in the community, attracting to it many of the leading families. The small band of Christians met at first for worship in the Court House, but soon bought the lot on the south east corner of Sixth and Cherry streets and erected a church which was dedicated July 2, 1837. In the spring of 1853 a calamity, as it seemed, befell it in the destruction of the house of worship by a tornado. However, the seeming disaster proved a blessing in that in 1857 a larger and handsomer edifice was erected at a cost of about $20,000.

The career of this church could hardly be otherwise than prosperous with such a founder as Mr. Jewett, for he was an eloquent preacher and noted for his urbanity and dignity. In 1860 after a pastorate of twenty-five years Dr. Jewett resigned, and was succeeded by the Rev. Lyman Abbott, now of New York City, whose successors in turn have been men of brilliant attainments, each in his way wielding a strong influence for good in the church and community.

Work on the present church home was begun in August, 1902, and pushed rapidly to completion for the dedicatory services in June, 1903.

COMMITTEES ON NEW BUILDING.

Building—A. Z. Foster, W. A. Noyes, W. S. Rea, Miss Mary A. Warren, Mrs. E. R. Bryant, L. P. Alden, E. W. Ross, Willard Kidder, John Cook, H. H. McLane, C. W. Mancourt, F. C. Wagner, Mrs. James Hunter, Mrs. S. P. Burton, S. C. Beach, A. G. Adams, Joseph Gilbert, L. J. Weinstein, A. G. Cavins.

Plans—L. P. Alden, S. C. Beach, F. C. Wagner.

Finance—A. Z. Foster, W. A. Noyes, W. S. Rea, John Cook, Joseph Gilbert, C. W. Mancourt, Willard Kidder, E. W. Ross, L. J. Weinstein.

PASTORS.

Rev. M. A. Jewett, 1834-1860.
Rev. Lyman Abbott, 1860-1865.
Rev. E. F. Howe, 1865-1876.
Rev. S. S. Martyn, 1876-1878.
Rev. Thomas R. Bacon, 1878-1880.
Rev. H. M. Bacon, 1880.
Rev. Charles P. Croft, 1881-1884.
Rev. J. Leonard Corning, 1884-1887.
Rev. M. Angelo Dougherty, 1887-1888.
Rev. J. H. Crum, 1889-1896.
Rev. Charles H. Percival, 1896-1899.
Rev. W. A. Waterman, 1900-1902.
Rev. Henry H. Wentworth, 1903.

PRESENT OFFICERS.

Pastor—Rev. Henry H. Wentworth.
Clerk and treasurer—R. G. Gillum.
Official board—W. R. Elder, C. C. Oakey, L. P. Alden, W. A. Noyes, F. C. Wagner, J. H. Black, L. F. Perdue, H. Leibing.
Trustees—Joseph Gilbert, A. Z. Foster, S. C. Beach, W. S. Rea, H. H. McLane, A. G. Adams.

CHOIR.

Organist and director—Mrs. Allyn G. Adams.
Soprano—Mrs. Howard J. Mater.
Contralto—Mrs. J. O. Richardson.
Tenor—Mr. John B. Aikman.
Bass—Mr. Allyn G. Adams.

THE SUNDAY SCHOOL.

Superintendent—Austin M. Patterson.
Supt. Intermediate Dept.—Mrs. Luella Watson.
Supt. Primary Dept.—Mrs. Anna R. Black.
Secretary and treasurer—Miss Sue E. Ross.
Ass't Secretary and Treasurer—Miss Agnes Parker-Moore.
Librarian—Miss May Markle.

LADIES' AID SOCIETY.

President—Mrs. Luella Watson.
Vice Pres.—Mrs. Geraldine Rea.
Secretary and Treasurer—Mrs. Ella K. Scott.

HOME MISSIONARY SOCIETY.

President—Mrs. W. A. Noyes.
Vice Pres.—Mrs. R. G. Gillum.
Secretary—Mrs. L. J. Weinstein.
Treasurer—Mrs. Mary J. Wiess.

FOREIGN MISSIONARY SOCIETY.

President—Miss E. R. Warren.
Vice Pres.—Mrs. M. N. Diall.
Secretary—Mrs. J. M. Sankey.
Treasurer—Mrs. E. M. Elder.

ADVISORY BOARD.

Mrs. L. P. Alden, Mrs. Robert Paige Mrs. B. B. White.

OFFICERS OF THE CHURCH IN 1834.

Pastor—Rev. Merrick A. Jewett.
Trustees—James Wasson, A. C. Ring, L. H. Scott, Curt's Gilbert, Russell Ross.

REMINISCENCES.

Address Delivered Recently by C. C. Oakey Contains Interesting Facts About Church.

The following are extracts from an address delivered by C. C. Oakey when the corner stone of the new church was laid, October 5, 1902:

Referring to Rev. Merrick A. Jewett's arrival in Terre Haute in October, 1834, Mr. Oakey said:

"Mr. Jewett preached for the first time, on an October Sunday, in the old court house, to a little congregation on the plain benches in ascending rows before him. The immediate results was that a subscription paper was passed around and fifty-one people subscribed $400 for a year's salary, which really was liberal for that time and place and eleven men and women promised to form a church. Mr. Jewett returned to Baltimore for his family, and was back in December. Mr. Jewett was to preach his first sermon to his new people on Christmas and on that day his son, a little seven-year-old boy was accidentally killed.

For a long time the Congregational church held its services and a Sunday school in the court house, the people who went there for spiritual light, at "early candle-lighting," carrying their candles with them to illuminate the large room. They came from homes along the river, and from out in the country. In the meantime they were building a most ambitious edifice. The first Congregational church, which was dedicated in 1838, was not unlike the one we are just leaving. It was brick, had a steeple, an unfortunate steple, a bell and an organ. Although on Sixth stret, it was on the edge of the town, with the prairie extending beyond it. It cost about $9,000, which made it one of the finest structures in Indiana, at that time, and very large and imposing for a town of 1,000 people. Four years after it was opened, it was the scene of a great revival, when Henry Ward Beecher came over from Indianapolis and assisted Mr. Jewett, with the wonderful result that 120 people were added to the church, of whom perhaps one is left of us today, in 1853 the steeple was blown down by a tornado which struck it just as the sexton was tolling the bell for an evening prayer meeting. The spire fell upon the church, carrying the roof with it, and so completely demolished it that it had to be entirely rebuilt from the ground up to the top of the spire, which for many years was the tallest thing in the city.

In a short time the church had built a frame building, about 50x80 feet, at the rear of the church, on Cherry street, for temporary use, which was occupied for a year or more until the new church was partially completed on the site of the old one. The new church, which now looks so old and time worn, was a great advance on the first one, larger and finer in every way with a seating capacity of 800. It cost nearly double the cost of the first one, and it required hard work and able management by the leaders of the day, such as Lucius Ryce, S. H. Potter the three Rosses and others to carry it through. The money chiefly was raised by the sale of pews, which were sold at from $160 to $440, though the owners afterward paid for the privilege of sitting in them. During the pastorate of Mr. Howe, twenty years later, the ownership of pews was abandoned altogether. The Rev. Mr. Jewett did not officiate long in the new church, as he resigned in 1859, after about twenty-six years service, and was succeeded by Lyman Abbott.

The old church was enlarged once at a cost of about $2,500 when it was extended to the east to make room for a new large organ, and the basement was reconstructed to change it from something that looked and acted like a cellar to a bright and cheerful Sunday school room and parlors.

There have been great days and seasons in that old church, especially in the days of Mr. Abbott, E. Frank Howe, Mr. Martyn and Mr. Cruft, Mr. Martyn's short pastorate being conspicuous for a revival led by Mr. Hammond when over one hundred were added to the church. A very important chapter in the history of the old building would be on its influence at the beginning of the civil war, and when Terre Haute was on the border-land. There is no telling how much influence for patriotism and loyalty was exerted by the church that had been dominated by New England influence from its beginning.

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FAREWELL SERVICE IN THE OLD CHURCH

AN INTERESTING MEETING IN THE OLD CONGREGATIONAL CHURCH.

NEW PASTOR WAS PRESENT

Members Who Attended the Church Under Dr. Jewett Were in the Congregation.

The Congregationalists held a farewell service in the old church at Sixth and Cherry streets, Friday night. It was a largely attended meeting and in the congregation were men and women who attended the church or Sunday School under Rev. M. A. Jewett, who was pastor from 1834 to 1860.

Mrs. Mary Boudinot, who was present last night and spoke about the odl times of the church, has been a member sixty-five years, having joined the church in 1838. A number of those present also spoke. Rev. Mr. Wentworth, the new pastor, made an earnest and appropriate address on the duties of the church when it begins over again in its new house. He made an especial point on people bringing their children to church and said that, short of outright screeching they would never disturb him.

The dedicatory services at the new church will begin at 10:30 a. m. tomorrow and the Centenary services in the old Congregational church will be omitted to allow the members to attend.

The officers of the church wish it to be plainly understood that there will be no effort made to raise money. The baskets will be passed around as on other Sundays and any friends of the church desiring to contribute specially to the cost of building the church can bring their checks, money and envelopes and drop them in the baskets, but no appeal will be made during the services.

A finely printed dedication program has been issued from the presses of the Moore and Langen company. It contains a short history of the church and fine half tone cuts of Rev. M. A. Jewett and of the old and new churches.

FACTS ABOUT THE CHURCH.

The First Congregational church of Terre Haute was organized December 30, 1834.

It was founded by Rev. M. E. Jewett who occupied the pulpit for twenty-six years.

Services were held in the old court house until July 2, 1837 when the first church built by Congregationalists at Sixth and Cherry streets was dedicated.

In 1853 the church was destroyed by a tornado and in 1857 another church was built on the same site at a cost of $20,000.

Rev. H. H. Wentworth, who will preach his first sermon here tomorrow, is the thirteenth pastor of the church.

Work on the new church was begun in August 1902, and the corner stone was laid October 5 of the same year.

The lot on which the church stands is valued at $10,000 and the cost of the new building was about $30,000.

The architects were Trumbull & Jones, of Elgin, Ill., and the general contractors C. F. Splady, of this city.

H. M. Hooker & Co., of Chicago, furnished the opalescent glass for the art windows, which cost $2,090.

Kover & Son, of Ft. Wayne, were the decorators.

The seating capacity of the main auditorium is 600 and of the whole church 700.

When dedicated tomorrow the church will have an indebtedness of less than $1,500.

HISTORY OF THE CHURCH.

The First Congregational Church From 1834 to 1894

After music by Mrs. Allyn Adams, and prayer by the Rev. Dr. Leech of Centenary Church, the Rev. Dr. Crum, pastor of the First Congregational, made a short talk of the early days of the church, and giving facts which were afterward brought out in the productions of those on the programme. He then announced the first number, a paper, by Mr. C. C. Oakey, "History of the Church." Mr. Oakey spoke as follows:

In 1834, sixty years ago, when Terre Haute was 18 years old, it was a village of about 800 people, though it was an incorporated town. Two years before, there were 600 people, and in 1835, over 1 200, for the tide of emigration was beginning to flow rapidly westward. The little settlement, which in 1835 numbered only 183 families, was clustered in the few blocks surrounding the courthouse, while a few tree-embowered houses straggled along the high river bank, or towards Oak street on the south, Sycamore street on the north, and that lone expanse east of Fifth street, which was the town line. One man had his solitary abode north of where the Vandalia Railroad now runs, and a few lived in their country homes not far east of Sixth street. East of Sixth street was open country on which men cut the tall grass for hay, plowed for corn, or grazed their cattle among the hazel copses, clumps of oaks and prairie wild flowers. The hunter did not have far to go to find the wild deer and the predatory wolf and fox. Stagecoach lines connected the town with Cincinnati and Evansville, and at least one mail a week was expected. The reminiscences of early travelers and settlers of this little town whose first sprouts started in the military encampments of Harrison and Zackary Taylor, show it to have been an attractive, pretty village, wearing an air of comfort and prosperity, although it was yet but one and two story prosperity. A number of the houses were built of square logs, some covered with weatherboarding and painted white, with a little fresh green. A few pretentious brick buildings and some specimens of Greek architecture with columns and porticos gave variety to the scene. The forest trees still grew throughout the town and groves around it. The banks of the river, the scene of a lively steamboat trade, were yet covered with green shrubbery and gay flowers, and in many of the spacious yards were abundance of the oldfashioned roses, pinks, sweet williams, marigolds, lilacs, hollyhocks and sunflowers.

The men and women who lived in this frontier town, were undoubtedly, many of them, remarkable people. While it is true that in a small, secluded settlement, men who possess marked traits rise more easily above their environment than similiar men could in a large city, these predecessors of ours have left records which compel our respect and admiration for their industry, intelligence and lofty principles. They were a people of high character and very little professional piety. The majority had come from the Middle and New England states, a few from the South and fewer still from Europe. They had brought with them their early training but not their churches, for it was eighteen years before they built the first little church. Before this they had started a library and supported a newspaper. They had a taste for the intellectual exercise of preaching, for the men met sometimes at the court house to hear one of their number read sermons.

An early preacher who visited Terre Haute in 1835, said "it was a very good town for business but no place for preaching." The Methodists had drawn oneof their circuits around it at the beginning, and the faithful circuit rider visited it often before it became a station, and a little brick church was built on the old Asbury lot, facing south, in 1833–34, thus taking possession of a lot which had been reserved for a church since 1816. The Presbyterians made several attempts at a permanent establishment, without success. In October of 1834, the Rev. Merrick A. Jewett a young M. E. minister, riding on horseback from Baltimore to St. Louis in quest of a location, stopped at Terre Haute as a resting place in his weary journey. He was the first in that procession of New England preachers which long moved westward. He had stopped at the comfortable old tavern, the Eagle and Lion, at First and Main, where now the new carriage factory stands, whose landlord was the rough but kind hearted ex sea captain James Wasson, destined to be one of Mr. Jewett's warmest friends and supporters. Mr. Jewett had one acquaintance, perhaps two, in the village, one of them, the late Charles Wood, an intelligent civil engineer. The tavern was the natural social headquarters, the landlord was a quaint genius but far from religious, although he can be called one of the founders of this church. You will be told in another paper how this accidental visit of Mr Jewett's resulted in his settling in Terre Haute.

Fifty-one men subscribed from $5 to $20, in all $405, to pay the first year's salary, and eleven people, six men and five women of different sects, agreed to unite themselves as a church under the liberal but evangelical congregational policy. In all seventeen united with the church in its beginning and outside and around them was a strong body of liberal men, not religious, but anxious to help this new undertaking.

Mr. Jewett retraced his long journey and returned with his lovely wife and child to Terre Haute, just before Christmas, a day ever sad, one that cast a permanent shadow on Mrs. Jewett's life, for on it their little boy was accidentally killed. The little church was organized December 30th, and though all of those members of sixty years ago are gone, some of their names will live long, for among them were Judge Kinney, Alexander Ross, Mrs. Curtis Gilbert, Mrs. Croft, Miss Boudinot and Miss Bishop. In the next seven years the church grew thus —2, 18, 25, 12, 3 and 9, making 98 in all, and showing a healthy life, for several other churches had been planted. Of those ninety eight we now have only the two with us—Mrs. Mary Boudinot, who came into the church in 1838, but whose memory is as clear and mind as vivacious now as in that year when she attended church in the jaryroom of the old court house; and Mr. Harry Ross, who came in in 1839, to make an abiding, harmonizing influence by his consistent, charitable and merciful spirit.

In 1859 Mr. Jewett, in looking back fifty years, said somehow he fell into the arms of as noble a set of men as then could be found in the world; and he never followed one to the grave without feeling that he could have thrown himself down upon the grave and wept for him as a brother. Although these men were not religious yet they stood by him. They were the best church men he ever came across.

So mutual was the feeling that long after Dr. Jewett ceased to be pastor, in many of the old families none seemed willing to be born if Dr. Jewett could not christen them, to marry, if he could not marry them, or to die, if he could not bury them, so business was a little dull with his first successor in some lines. In the character of the early congregation will be found the origin of some of our present characteristics that outside critics do not understand.

The first church was dedicated July 2, 1879, though probably not occupied until 1838 or 1839. It was an imposing edifice for that time, costing about $9 000, and it was built beyong the city limits, on this lot, to anticipate the growth of the town.

The year 1843 was a great year for the Congregational Church and Terre Haute, then a town of 2 500 people. The Washingtonian crusade received over 300 signatures to the total abstinence pledge, and this church enjoyed a great revival, gaining 122 members that year. An interesting feature of this remarkable revival was that it was the first revival work that Henry Ward Beecher ever engaged in. He was then 29 years old and was a pastor at Indianapolis. In a volume of his lecture room talks to his Brooklyn congregation, twenty-seven years after, in 1869, is the following passage about his Terre Haute experience. As his recollections at the height of his fame and prosperity, it is interesting

> There rise up before my mind many days in which my experience was that of giving out instead of taking in. I have a distinct recollection of the first revival that I labored in. It was in Terre Haute, Ind. I used to get up early in the morning and immediately after breakfast take a horse and ride from house to house and conversed with people. I worked in that way till 10 o'clock. Between 10 and 11 I attended the daily prayer meeting that was held there. Then I rode with the pastor until dinner time. After dinner I rested till evening, when I attended another meeting. This I continued for two or three weeks. And those days I could almost take, one after another, in their order, and tell you what I did. Those days were almost without selfness and yet they are clear in my memory. They stand out ribs, bones and all.

There are still in the church who united with it in that sunshiny year: Mr. Elijah Lake, Mr. John W. Hanley, Mrs. Matilda Donnelly and Mrs. Charlotte Preator; Mrs. Dorcas Barbour and the Rev. Welton Modesitt also were of the number. I would notice the year 1844, as the year which brought into the church those retive, energetic christian men, Lucius Ryce,

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S H Potter and A. C Potwin, just fifty years ago. If Congregational Churches ever put up statues or memorial windows there ought to be one for Lucius Ryce. In 1845 I notice the name of a good woman, Mrs. Patsy Schaal, who still lives. In 1847 I notice the name of Mrs. Tuibert, who for many years taught the infant class, and in 1849, the names of our mayor and his father, the honored John O. Ross.

The roll of members during Mr. Jewett's twenty-six years looks like a directory of nearly all the old families of Terre Haute, including, as it did, over 400 people. In 1853 the church met with a calamity, a blow, for it was blown over by a small tornado which struck it on Wednesday evening, April 23, as the sexton was ringing the bell. The tower was blown upon the building and reduced it to a wreck. Mr. Harry Ross was first at the scene, and the sexton, who was afraid he might be held responsible, assured him that he held to the bell rope as long as he could. The little organ and the sexton were saved without injury. The congregation returned to their first home, the court house, but soon erected a frame building, irreverently called the hippodrome, east of this lot, which I remember in 1854, when the accomplished organist, Mrs. Modesitt, played the rescued organ, with a keg and a cushion for a stool.

It was several years before the new and enlarged church was built in better style and at nearly double the cost of the first building. The funds were raised chiefly by the sale of pews, which were sold at from $160 to $440 each. The roll of buyers contained the names of nearly all our substantial citizens, such as Hager, Hite, Dowling, R. W. Thompson, McKeen, Warren, Crawford, Tulor, Deming, Farrington, Cookins, W. K. Edwards, Ryce, Bement, Potter, Cook, Ross and so on, ad inf.

In 1859 the church celebrated its twenty-fifth anniversary at the National House when about 600 guests were present. Among the speakers on that occasion were Colonel Thompson, Judge Mack, Colonel Nelson and Colonel McLean, who were, even thirty five years ago, in demand wherever eloquence was required. It was a revolution, when eighteen days later Dr. Jewett offered his resignation, giving his shattered nervous system as the reason. It was reluctantly accepted by a majority of two.

He was succeeded by Lyman Abott, April 1, 1860. He belonged to a distinguished family, was the son of John Jacob Abott, the author of the Rollo and other books, and nephew of J. S. C. Abott, the historian, and he is now as the successor of H. W. Beecher, the leading divine of his order. During his term the first mission work was done in this city. Under his lead a band of workers from different churches established a mission Sunday school in the armory on Third street. The first scholars were collected in the winter of '63 from the ice on the river. It was the most active and interesting work I ever saw, especially while Mr. Abott was superintendent and singing master. The workers from the other churches finally withdrew and established several missions of their own. What was left grew up into the Plymouth Mission in Mr. Howe's time. A $3,000 building was put up in the East End and a church organized in 1876. It was abandoned, the building sold, and part of the proceeds was invested in the Second Congregational Church in the East end which thus is indebted to Mr. Abott and Mr. Howe. Mr. Abott resigned in 1865, to be followed by the Rev E F. Howe whose very successful pastorate lasted eleven years. He forced the acceptance of free seats and voluntary offerings, which lasted about three years. He also broke up another cherished custom. In those days the organ was in the west end of the church, behind the congregation. When the people rose to sing they turned and faced the music. Like most old customs it was hard to break up and a decisive vote could not be obtained. It was settled by advising each person to face the way he thought best. For several Sundays the congregation stared in each others faces and then faced the pulpit.

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Churches (cont)
First Congregational

FINE NEW CHURCH DEDICATED SUNDAY

June 15-1903

CONGREGATIONALISTS TAKE POSSESSION OF NEW BUILDING ON OHIO STREET.

INTERESTING EXERCISES

The Dedication Sermon Delivered by Dr. J. H. Crum—T. H. Ministers Attend in Afternoon.

With ceremonies particularly appropriate and deeply impressive, the beautiful new First Congregational church on Ohio street was dedicated Sunday. It was a beautiful Sabbath day and the three services arranged for the occasion were all largely attended. The church was universally admired and all conceded that the Congregationalists have one of the most attractive houses of worship in the city.

Dr. M. E. JEWETT, who founded the First Congregational church and was its pastor from 1834 to 1860.

The Gazette on Saturday described the new church and printed half tone [illegible] of the beautiful memorial windows. Pictures of more of the windows would have been given had it been possible to secure them, but at the time the photographs were taken several of the windows, including the beautiful Mancourt window, had not been placed in position.

A feature of the dedication was the beautiful display of flowers, among them being masses of Bermuda lilies and American beauty roses from Mrs. C. Fairbanks, of pink peonies from Mrs. Charles Minshall poppies and daisies from Joseph Gilbert, daisies and asparagus from Mrs. Oakey and many palms from Mrs. Lawrence Heinl. Palms were placed on the steps and baskets of daisies stood in the vestibule.

The handsome programs were the donation of Agnes Parker Moore. The distributors were Duncan Aikman, Will Hatch, Stanley Adams, Bradford Hunley and Lee Black. The ushers for the day were all the officers of the church and Dr. B. B. White and Fred Hatch.

The exercises of Dr. Patterson's farewell day were carried out with one or two exceptions according to the program printed in Saturday's Gazette. The Sundays chool met at 10 o'clock and a short service was held. Mrs. H. H. McLane sang a solo, "I Heard the the Voice of Jesus Say," and addresses were delivered by the pastor, Rev. H. H. Wentworth, and the superintendent Dr. A. M. Patterson. It was Dr. Patterson's farewell address to the school as he leaves today for Springfield, Mass., where he will be located in the future.

THE MORNING SERVICE.

The church was crowded at the dedication service at 10:30 a. m. The choir rendered a special program which was very pleasing, the solo "Immortality" by Miss Maude Paige being especially well rendered. The completed church was formally turned over to the trustees of the church by the building committee and was received by Joseph Gilbert, chairman. The report of the building committee was received by L. P. Alden and is printed in full in this issue. It is a very interesting paper and is well worthy perusal.

Dr. J. H. Crum, of Indianapolis, a former pastor of the First Congregational church, delivered the dedicatory sermon. It was an able effort, occupying about thirty minutes. Liberal extracts from the address are printed in another column. The congregation united with the pastor in a responsive service and the pastor made a prayer of dedication, which was profoundly impressive. It is given in full below. Beethoven's "Hallelujah to the Father" was played by Mrs. Adams as a postlude to the retiring audience.

A pretty service was the baptism of four children. The first children to be baptized in the new church were Charles William Boland, Octavia Roberts Prescott, Mary Katherine Gillum and Mary Blything Stark.

Notwithstanding no appeal was made for money the offering amounted to between $300 and $400, including liberal checks from S. T. Reese and J. Smith Talley, who are members of other churches, and donations from others.

DEDICATION SERMON.

By the Rev. Dr. J. H. Crum, Formerly of this City.

Dr. Crum chose his text from John 1st chapter, 14th verse.

"And the Word was made flesh and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

A word is a means of conveying thought. It is ordinarily applied to human language, whether written or spoken. It is equally applicable to any act or sign by which the mind makes itself known to others. The dumb animal has speech and is probably as well understood by its kin as is man.

Man embodies his thought in the works of art no less than in books—pictures, paintings, statuary, all mechanical devices, telegraphs and telephones.. The whole output of inventive genius as well as of literary genius is naught but the word of man. It is language, it is the message by which the man conveys his inner life and experience and ideals to others.

In relation to God the entire universe of finite things is His word. It embodies his thoughts as the works of art embody the thought of man. Human science is simply the reading of the revelation God has made in the great book of nature.

Nature is the realization outwardly of the ideal that dwelt in the mind of God eternally. This ideal is possibly what the writer of Proverbs calls "wisdom." As an outward revelation it is what John calls the "Word."

The mind of man is also a revelation of the mind of God. Man's capacities of thought, feeling and will are akin to the capacities of God. Reason in him is essentially the same as the reason in God. The structure of the universe embodies the same ideas that you find in the works of man, showing that they are common to God and man.

The inner consciousness of duty, the moral intuitions of man, are but the the voice of God speaking to him.

The character of every good man is a revelation of the character of God. Moral qualities are essentially the same in all minds.

The doctrine of the text is that Christ

Over

was the Word of God made flesh. This is simply another way of saying that Christ revealed God through a human life, and i nearthlyrelations. His life was truly human. He increased in wisdom, stature and favor with God and man. He lived also in the varied relations such as other men sustained. He was a brother, a friend, a citizen. He met the responsibilities that other men met. His life was no less divine because human, and no less human because devine. The truly human and the divine are one in spirit and temper.

Christ revealed God through sonship. He ever had the consciousness of God as Father. That is what the great mind that created and governs all things was to him. He was Creator, He was lawgiver, and He was governor, but more than all that he was Father. That is the inner sense Christ had of God. That is what he taught us to call him—Father. Christ fulfilled in his relations to God all the obligations of Sonship. He was dutiful, loyal as sons should be to a father. In fulfilling the obligations of sonship to God he fulfilled the obligations of brotherhood to man.

Christ manifested the grace of God. The wisdom, power and greatness of God are revealed in universe without and around us as no where else. The few deeds of Christ, however great and extraordinary are nothing in impressiveness, and magnitude compared with the great manifestations in nature. The universe is an embodiment of the unlimited range of the thought of God such as can be made in no other way.

But in Christ is revealed the moral side of God. He makes known his goodness. This quality can be expressed only through one that was akin to God, capable of reproducing his spirit, his character, his temper, his life as nature cannot.

Christ embodied also the truth of God. The great ethical principles that he taught were those that he incorporated into his own life, were a part of his own character. He was the very truth that he revealed. He says, "I am the Way, the Truth and the Life." His teachings are but the interpretation of his own life. This is one of the distinctive ways in which Christ brings before the world the great ethical principles that he would have men obey. They are the principles that should be incorporated into the family, into the [illegible] and in [illegible] he is the embodiment of all those great, [illegible] principles that are needful to the highest well being of humanity.

These qualities—grace and truth—constitute his glory. They were his crowning excellence. These also are the glory of God. What makes God's glory is the fact of his truth and goodness, not his great power, not his great intelligence. These might make him an object of terror and dread, but his perfect goodness dominating his unlimited power, makes him an object of reverence, love and affection.

These are the qualities of redeemed and perfected humanity. When societ, has reached its goal it will be like Christ It will incorporate his life and manifest the divine spirit. This is essentially what we pray for when we say "Thy Kingdom come, Thy will be done in earth as it is in heaven." This is the idea God had in mind when he made the world.

To the final accomplishment of this end God direct, all the movements of his Providence. The final realization of this is the perfection of God's work of creation.

The mission of the church is to cooperate with him in the completion of this work.

This defines for us the significance of this dedication service.

The building is set apart for worship, the people to work.

HISTORY OF CHURCH.

Interesting Address Delivered by L. P. Alden, of Building Committee.

L. P. Alden, of the building committee, gave an interesting account of the operations of the committee and a detailed description of the new church. His remarks are given below in full:

"For more than twenty years, this church has felt the need of a new house of worship. The edifice that served its day and generation so well in the early history of this city, and of which its citizens were then very proud, had become antiquated and dilapidated. Ministers and people felt that it no longer met the wants, or satisfied the taste of people in this large and rapidly growing city, and was a serious hindrance to our church's advancement.

"It was not till last year, however, that the way seemed clear to build. A sale of the old church property was then effected for $18,000, the society receiving in exchange for it the lot we now occupy, valued at $10,000, and $8,000 in cash. The church was owing about $3,300, leaving a cash balance in the treasury, after paying this indebtedness, of about $4,700. In addition to this, the society had at interest $700 given some years ago, by Mrs. Jay Keyes and her mother for a new church. The various societies of the church and Sunday school, had commenced gathering, some years ago the nucleus of a fund for the same purpose, which had amounted, altogether, to about $600.

"With a good lot worth $10,000 well located, all paid for and possibly $6,000 cash in bank, the society, less than a year ago, began to solicit funds for a new building. The church was withoout a pastor, and there were many discouraging circumstances, at that time which made it seem extremely doubtful whether funds could be raised to build a fairly respectable church for a society so centrally located as is ours. Some of us were considerably discouraged and almost inclined to abandon the effort to maintain a Congregational church in this city. Without disparaging the efforts, and aid rendered by others, justice requires that I should say that we would not today possess this beautiful church building had it not been for the faith, indomitable courage and organizing ability of the chairman of the building committee, Mr. A. Z. Foster, who infused courage in all his associates; and who, not only gave very liberally himself but secured, by his personal solicitation, the largest part of the money.

"While the soliciting committee were disappointed in securing subscriptions from some who they had hoped would give they were surprised and cheered by the very ready and liberal responses from many people upon whom this church had no especial claims; showing that this old Congregational church still had a strong hold upon the regard and affections of the people of Terre Haute, who did not want its name effaced from the roll of our city churches.

Three things of the building committee had firmly fixed in their minds:—First, to build thoroughly so far as they went, and of the best material of its kind.

Second—not to build a larger church than we should probably need for many years to come.

Third—To "cut our garment according to the cloth" and not burden the church with a heavy debt.

All these ideas they have carried out completely. The material is all the best of its kind, and there is no shoddy about this building. It has been built solidly and well from the very foundation up. The roof is the strongest I ever saw, and will almost support a railroad train. The semi-vitrified mottled pressed brick from Zanesville, are very expensive, will absorb little water, will show little or no efflorescence after being wet, as most pressed bricks do, and the smoke and dust will wash off with every rain. The Green River stone used cost considerably more than the Bedford, but is much better, and will grow whiter with passing years. The wood work, is the best quartered oak, and the pews, glass and decorations are in sight to speak for themselves.

The committee has succeeded, too, in their intention of building a church not over large for our wants, present and prospective, for many years to come. Some think that it is too small. But some statistics, running back twenty years and more have been gathered, and it was found that, except on very special occasions, the audiences of the strongest churches in this city, on pleasant Sabbath morning, rarely reach 300 people and oftener fall below 200. Our own congregations have not averaged 125. In the past, we have suffered greatly from having too much room. The audience room of this church is 50 feet and 4 in. long and 56 feet wide and can be arranged to seat 400 by a new adjustment of the pews with more of them. The seats we now have are scheduled by the Grand Rapids School and Furniture Co., to seat 300 persons, big and little. Then the Sunday school room opening into this is 82 feet long and 30 feet wide and will probably seat two hundred persons to say nothing of the balconies and parlors opening to the Sunday school room. Besides, we have decided that when Mr. Wentworth fills this house to overflowing we will sell this building to some of our weaker sister churches and build one up to his capacity to fill.

We have also succeeded in building our church and equipping it for some-

(New Church Dedicated . . .)

3.

thing under $30,000, and shall leave no burden of a heavy debt upon it. The sum of $1,500 over and above the cash and perfectly good subscriptions we now have will settle every unpaid bill, build a neat fence on our west and north line, cement and sod around the church and provide for all other needed improvements to make a completely finished job inside and outside. This small amount we think should be cheerfully subscribed for today, without any solicitation.

I should have said before that there was a fourth thing, in the minds of the committee, and that was that we would not mar the beauty of our dedication exercises and consume the time by begging. The committee would rather provide for the deficit by private solicitation if the money is not voluntarily given today. Pencils and cards will be found in the pew racks for those who have no money with them, which can be placed in the baskets when the morning collection is taken.

The plans for this church were furnished by Turnbull and Jones of Elgin, Illinois, who make a specialty of churches. They first contemplated a stone building with a beautiful vestibule 12 feet wide on the west side which would have added greatly to its outside appearance. But those things and considerable ornamentation had to be left off for the want of funds wherewith to build. All the criticisms on the church were anticipated by the committeee and must be charged to shortness of means. When we notice any imperfections in the new church we must remember the "hole from which we have just been digged."

The contractor, Mr. C. F. Spiaru has done his work thoroughly and furnished first class material. He pushed it as rapidly as the bad weather of the past winter would permit. He has always been courteous and obliging and not a particle of friction has arisen between him and the construction committee over any part of the work; he is a very competent builder.

We can only speak in praise of the decorators, O. J. Kover and Son, of Ft. Wayne, Ind., who make a specialty of decorating churches and have already decorated over 1,200 churches. They are favorably known over a half dozen states. The few stains on the wall of this room are not their fault. The walls, built in the late fall, are not yet quite dry and will not be till October when they propose to return and touch them up which can be done for a few dollars.

The H. M. Hooker Co., of Chicago, furnished all the glass and it is unnecessary to say a word in praise of their artistic and beautiful work. The style of work is called Mosaic, and the windows, including the figures and drapery, are made of opalescent glass. Only the faces, hands, feet and some slight ornamentation are painted.

Frank B. Miller, of this city, did the electric work; Tomlinson Brothers, the painting; Freitag and Weinhardt the plumbing; the Terre Haute Stove and Furnace Co., furnished the furnaces; and the Grand Rapids School and Furniture Co., the pews.

All the laborers from skilled workmen down to the faithful colored man, my co-worker in scrubbing windows and floors, have taken an artistic pleasure in making the church look bright and beautiful. I have only words of praise for them all. The ladies, young and old and Sunday School children, have furnished much money towards windows, frescoing and completing the kitchen and dining room.

Last Friday evening we bade farewell to our old church building associated with so many tender and sacred memories reaching back for about sixty years. There are no such memories yet connected with this new building. But, as in the passing years flowers, grass, shrubery and ivies mantling the brick and mortar, efface the newness and rawness of our newly made homes, so in the coming years tender and sacred memories will cluster around this new church home of ours and it will become dear to every heart. Here parents will bring their babes to be baptized. Here little children will grow up in the Sunday School; and, in coming years, will tell their children and grandchildren of this first day spent in the new church, as the aged members of this church now speak of their early recollections of the old church. Here new pastors will succeed each other and leave again to sunder many strong heart ties. Here sons and daughters [illegible] given in marriage and from [illegible] many who worship with us today will, in coming years be borne to the solemn strains of the organ, to their last home.

PRAYER OF DEDICATION.

Was Delivered by Rev. H. H. Wentworth, Pastor of the Church.

The following was the prayer of dedication delivered by the pastor, Rev. H. H. Wentworth:

Holy, holy, holy, Lord God Almighty: heaven and earth are full of the majesty of Thy glory. Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations. We give Thee nothing which is not already thine own. The materials with which we build, and the forms and hues with which we adorn our work are of Thy creation. The skill to place, the power to work, and the grace to give are also Thy gifts; and now we use them all gladly, with solemn prayer and responsive voice to reaffirm the great and supreme declaration that this house, built by human toil, devised by human skill, given by Christain grace, is henceforth and forever, in all its uses and adaptations, entirely Thine own. By solemn prayer, by sacred song and by deep devotion of soul, these, Thy people, do now dedicate this house to the service and worship of the Lord God Almighty, Father, Son and Holy Ghost. So far as there can be such distinction in material things, these, Thy people, would make it a holy temple for inhabitation of God through the spirit. And with the great act of dedication, grant Thou Thy grace to help this people in the fulfillment and covenant which they have made.

May those who gather here to worship in the days and years to come have as deep a sense of the divine presence as of old, when they saw the awful symbol of divine glory in the tabernacle in the wilderness and therefore may they come before Thee with clean thoughts and pure hearts.

And to those who have built this house and to their successors in all time, may it be holier than Sinai to Israel, or Jerusalem to the Jews.

May all the words spoken from this desk in the name of Him whose name is on the hillside and by the sea, go forth in line of light and carry blessing and salvation throughout all the world.

And when the people gather together in this holy place, God grant that the house itself shall be God's house, and the Gate of Heaven, appointed and built, to gather wandering souls home to the Father. And when people gather and feel that they are in the presence of the great Master, and around His holy table, help the appointed ordinance in grateful rememberance to Him. May they have as deep a sense of His own presence as the disciples when they saw the scars and cross in His pierced hands; and may those who find Christ newly stand up before friends and neighbors and make a good confession—that faithful and believing parents bringing their children to the sacrament of Christian baptism, may the Holy Spirit descend upon them as upon Jesus when he went up from Jordon to the mighty work of redeeming the world.

May this be the house of mercy for all that suffer, the house of help for all that need, the house of consolation for all that mourn, the house of hope and instruction for all that seek salvation. May it be the house of God, the gate of Heaven, through which the great multitude in coming years shall enter into the house not made with hands, eternal in the heavens. And may there flow forth from this house healing waters to wash the stain, the pride, to satisfy thirsting souls and to make the waste places of sin and sor-

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[illegible] like the garden of the Lord May there go forth from this place those who shall preach the tidings of salvation, and in consequence of the continual growth and harmony maintained, may there rise up a generation that shall isue in nobler, maturer purer thought and life like the saints of all history.

And may riches and peace, unity and brothery love, judgement and mercy harmonize in the life and service of this people; and as the years roll along and this house remains growing in power and significance, and sentiments that gather around it, and the holy associations and sacred memories of those passed into rest, may those who worship in it seem as though they had a great cloud of witnesses hovering around them.

And so on and evermore, with all Thy saints in all Christian time, may we sing as they have sung: "Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be; world without end." Amen.

PASTORS SEND GREETINGS.

Letters Were Read From Five Former Pastors of the Church.

Prof. R. G. Gillum read letters of greeting from five former pastors of the church. They were from Dr. Lyman Abbott, 1860-1865, The Outlook, New York; Rev. S. S. Martyn, 1876-1878, Haydenville, Massachusetts; Rev. Charles P. Croft, 1881-1884, Weatogue; Rev. M. A. Daugherty, 1887-188, Boston, Massachusetts; Rev. Charles H. Percival, 1896, 1899, Boston, Massachusetts.

Dr. Lyman Abbott wrote:

New York, June 2, 1903.

My Dear Mr. Wagner:—Your cordial invitation to attend the dedication of the new edifice of the First Congregational church on the 14th of June is just received. I wish it were possible for me to do so, but my duties here make it impossible.

Time and distance have done nothing to weaken my attachment to and interest in the First Congregational church of Terre Haute, Indiana. There was my first pastorate; there, I might truly say I learned to preach; there, I found myself welcomed a stranger, by warm and affectionate hearts to hospitable homes; there my church stood around me, giving me loyal support during the critical years of the civil war in utterances with some of which certainly it could not have been in accord. With them I bore the sacrifices which that time of trial involved, with them shared the fears and hopes, the sorrows and the joys, the dead in defeat and the gladness in final victory which those years brought to us.

I am very glad to know that the church is to move into a new home, which it was my pleasure to see in its unfinished state last winter, and in which, I hope, it will know many years of useful, inspiring Christian service.

Yours sincerely,

LYMAN ABBOTT.

THE AFTERNOON SERVICE.

A large congregation including many members from other churches in the city, filled the church for the service at 4:30 p. m.

The musical program was very fine, including the beautiful Mendelssohn solo, "If With All Your Hearts," grandly sung by Daniel N. Davis, and a noble song was the contralto solo "Life Again Today" by Mrs. Katzenbach-Richardson.

The Rev. E. D. Curtis of Indianapolis, in charge of the congregational mission work in Indiana, presented greetings for the churches of the state.

Dr. Curtis was followed by six Terre Haute clergymen who gave the greetings of their own churches and heartily congratulated the Congregationalists upon the completion of their handsome edifice. Dr. Wentworth presided at the meeting and was especially happy in introducing the speakers who were Rev. John E. Sulger of the Episcopal church, Rev. L. E. Sellers of the Christian church, Dr. W. H. McCaughey of the Presbyterian church, Rev. D. B. Cheney of the Baptist church, Rev. W. A. Schruff, German M. E. church, and Rabbi Leipziger, Temple Israel.

The remarks of the Terre Haute ministers abounded in hearty congratulations and praise for the new church and the Gazette regrets that lack of space prevents giving their addresses in full. Rabbi Leipziger's address was the only one written and brief extracts are given below as follows:

Dear Friends: Instructive and suggestive, at this moment of mingled joy and solemnity, is the experience of the patriarch, Jacob. Far from the home in which parental affection had blessed him, wearied with the burdens of his divinely imposed exile, he falls into a deep slumber, dreaming of the things uppermost in his thought—the heavenly ladder which symbolized is high hope and lofty ideal. "And Jacob awoke out of his sleep, and said: 'Surely, the Lord is in this place and I knew it not.' And he was afraid and said, 'How fearful is this place! This is none other but the house of God; this is the gate of heaven.' " So must be the experience of this congregation. You have your ideals. You wish to stand acceptably before the world to teach them and preach them. You have longer to make your religious community stand for much among men. Long have you dreamed to dedicate a sanctuary to God that shall be worthy of the noble ideals radiating from him, centering in you. Today, it is as you have awakened to find that dream realized. This ground, formerly devoted only to the secular purposes of life, has now become holy ground. A beautiful structure rears its proud head to the sky. Much that are and skill and taste can do, has been put into a work which you considered holy, and what is more, you have put into it, willing hearts and pious souls, making it truly a sanctuary. Well may you exclaim, "Surely the Lord is in this place, and I did not know it."

The movement is of three-fold significance. It is a movement of joy. A movement of thankfulness, a movement of admonition.

A new and beautiful church is the index of past enthusiasm and endeavor. It is eloquent of untiring effort, of willing service, of humble but glorified offerings, but it must also be the incentive to future aspiration. It must be eloquent, too, of hopes and aspirations, of ideals made dynamic in religious life. Then and then only will this beautiful structure which you have builded be a structure which the Lord has builded, then only can the joy and the thankfulness that you feel today mean something more than the joy and thankfulness of proprietorship. Then and then only will men of high aspiration find here a consecrated place and exclaim surely the Lord is in this place, and I did not know it.

LIGHTS WERE TURNED ON.

During the afternoon the sun shone full upon the memorial windows and showed them off to perfection. Just before the service closed a little after 6 o'clock the numerous electric lights in the ceiling and walls were turned on and produced a lovely effect.

Churches (T.H.)

1ST CONGREGATIONAL CORNER STONE LAID

Churches (T.H.)

Sunday, Oct. 4th 1902

Beautiful and Impressive Ceremonies at the New Edifice Sunday Afternoon.

MONDAY OCTOBER 6 1902

MR. A. Z. FOSTER LAYS THE STONE

New Church Will be a Credit to the City—Is Most Eligibly Located—History of the First Church and of Congregationalism.

The corner stone of the new First Congregational church was laid Sunday afternoon shortly after three o'clock on the foundations of the new building on Ohio street near Sixth street in the presence of a large crowd of people including the congregation of the church, members of other churches and citizens who lived in the city when the old First Congregational church was young.

The walls of the building have been completed to a heighth of about three feet and the corner stone was laid on the outer wall at the south-east corner of the church site. The main entrance and tower of the church will rise over the site of the corner stone.

the exercises were held a platform was the exercises weer held a platform was built for the speakers and singers. On the platform were Prof. Elwood Kemp of the State Normal and C. C. Oakey, who read addresses, Miss Eliza Warren, Mrs. Elizabeth C. Brokaw, L. P. Alden of the building committee, Mr. and Mrs. C. B. Brokaw, Rev. John E. Sulger, of St. Stephen's church, Rev. J. W Walker, of the First M. E. church, Dr. and Mrs. Elder; A. Z. Foster, chairman of the building committee, Mrs. A. G. Adams, organist, Mrs. H. H. McLane, Mrs. Mary Katzenbach-Richardson, John B. Aikman and Allen G. Adams, of the choir.

The exercises were begun at three o'clock with a hymn by the choir. The Rev. John E. Sulger, of St. Stephen's church read a passage of the scriptures. The Rev. J. W. Walker offered prayer. The Rev. C. W. Tinsley, who was to have taken part in the exercises was suddenly called to Brazil Prof. Elwood Kemp was then introduced and read an excellent address on "The Foundation Stones of Congregationalism." His address is given in part below. C. C. Oakey read a short history of the church in Terre Haute telling of its foundation and of the different buildings occupied in this city and the different pastors in charge at various times.

At the close of this address, Mr. Adams, as trustee read a list of the articles placed in the corner stone. There were papers of the church, programs of important incidents in the church history, photographs of the old and new churches, leading members of the church, officers and members of the societies of the church, of the old pastors, leading city papers, catalogues of the Rose Polytechnic, Orphan's Home and other interesting reports. All of the articles had been placed in a copper box, hermetically sealed. Mr. Foster took charge of the laying of the stone, and C. F. Splady, the builder and contractor was called to set the stone. The copper box was placed in a cavity at the bottom of the stone and the stone allowed to settle over it. As the stone was set in place Mr. Foster threw a trowel full of mortar on the foundation and said:

"As the chairman of the building committee of the First Congregational church and representing that body, I lay this corner stone as the foundation of a house to be built and dedicate to the name and consecrated to the service of Almighty God."

The doxology was sung by the entire assemblage and after the benediction, pronounced by the Rev. Sulger, the audience dispersed.

PROF. E. W. KEMP.

On the Corner Stones of Congregationalism.

The address of Prof. E. W. Kemp, head of the department of history of the Indiana State Normal school was admirable both in manner and matter. He referred to the founding of the First Congregational church 68 years ago, to the celebration of the 25th anniversary away back in 1859 when Col. R. W. Thompson, Judge Wm. Mack, Col. Thomas E. Nelson and Col. Wm. E. McLean, all except the last named now dead, spoke eloquently of its benign influence to the life of this community. He passed on to the celebration of the Sixtieth anniversary in 1[illegible]. Continuing he said:

The laying of the corner stone of First Congregational church of Terre Haute, which we have met to perform today, not only involves the building of a new place of worship, but the tearing down of an old one-one, too, which our minds and hearts instinctively tell us is entitled to love and veneration, not only because of its age, but because associated with it are countless sacred memories.

How tender, how varied, how hallowed these associations are, it is all but impossible for those of us who belong to a younger generation to appreciate.

The birth of this church was coeval with the infancy of this city; and in the three-quarters of a century during which it has read its benign influence among this people, it has touched more or less every great interest, both material and spiritual, which this community has known. Parents have baptized their children at its font, young manhood and womanhood have sealed their plighted vows of love at its altar, thousands with various shades of religious opinion, have worshipped in its pews; and as time and the course of nature have claimed their own, the infant, the youth, stalwart manhood, and honored old age have been borne through its aisles, and with tones of solemn music, tears and flowers have had the last rites performed over what was earthly and consoling assurance given to those who wept, that what was spiritual had ascended into immortal rest.

The pulpit of this church has been one of the highest order. The broad views, the piety, the learning, the courage, the eloquence of Dr. Jewett, who ministered to its wants from infancy to manhood, of Dr. Abbott, who made it ring for freedom during the trying years of the civil war, and of Drs. Howe, Cruft and Crum, who for the main part, and with rare wisdom, guided its course during the quarter century succeeding the war, rendered this church not only a powerful factor in moulding the early life of this city but likewise gave it a large influence on the religious life of the state.

To speak of the large body of noble men and women who have abundantly aided, both spiritually and materially to support this church is impossible at this time. Many of them repose in their narrow homes. Some of them through the blessing of Divine Providence, are yet spared and join with us today in the happiness and hope of this auspicious hour. But whether living or dead, their names and deeds and noble virtues are embalmed in our memory, and will be transmitted to our children. No feeble words of mine can add to the earthly immortality or shed luster on such names as Ryce, Gookins, Rose, Kinney, Potter, Peddle, Ross, Ball, Cruft, Warren, Gilbert, Elder, and a score of others, many of whom have gone to their rest.

Nor will this church forget those broad and liberal minded men and women, who though not nominally members of its communion, have bountifully aided it in times of need. Their cordial support in the present is proof of their earnest wish that we shall erect here a monument worthy in every respect of our noble ancestors. The record of their generous deeds are engraven on our hearts and as we today warm with gratitude and veneration for the noble dead, who still live in us, and in the happy conditions which surround us, so future generations who worship in this church and inherit the better conditions of happiness which it will transmit to them will look back upon the benefactors of the present day and with pulses stirred with gratitude, will rise up to call them blessed.

Let, then, the old building fall. It was but a shell covering and protecting a growing spiritual life. Not this outer covering, but the faith, the patience, the

full of courage, the love, the self-sacrifice of those who have labored here, not for themselves, but for us, constitute the real church in whose interest we act today. The structure which we leave may molder and its fragments mingle with the earth, but these venerable men and women will continue to live with growing strength in the ever expanding Christian fellowship of this communion, and in the widening beneficent life of this community They live, they move, they speak, in us today, and by their mild persistence urge us forward to a worthier temple of worship; to rarer, better, truer selves, to a broader view of Christ-like fellowship with our fellowman.

Who were these ancestors of ours? Whence did they come, and from what principles and motives sprang their immortal deeds?

It is not possible at this hour to trace in detail back into the past, the steps which would lead us to our ancient ancestral home. Our fathers were not born in palaces, nor reared in luxury, they were born in oppression and reared in toil. They were outcasts and fugitives from the land of their birth, but not fugitives because of their crimes, but because of their virtues. Hunted like felons from the soil of their fathers because of their humble and peaceable religion they left kindred and native land to seek on the shore of the neighboring continent an asylum for conscience.

(Mr. Kemp followed the above introduction with an admirable sketch.)—Eds. Gazette.

MR. C. C. OAKEY.

Reads an Address on the Four Congregational Churches.

There is no one now living in Terre Haute so well qualified by literary gifts and knowledge of the facts to write a local history of Congregational church as Mr. C. C. Oakey. His adddress is a valuable contribution to history. It is in large part as follows:

As we lay the corner stone of this fourth and finest of the buildings built for the old Congregational church, it is but natural to look back to the first, and to the cradle of the church, which was the old county court house that once stood where the present imposing public building lifts its lofty dome.

The founding of this church was one of those incidents we call accidents, but it was such an accident as the springing up of a great oak tree from an acorn blown by the vagrant winds to some distant field, and made to grow by the sure laws of nature.

In 1834, Terre Haute was a village of about 800 people. To eastern people it was an obscure village in the wilderness of a new state in which there was not a city of 2,000 people. It owed its existance, possibly, to that great frequent forerunner in the west of civilization and religion, a military fort, around whose walls the first settlers gathered, soon to be joined by others as they heard of the beauty and fertility of the Wabash valley. They came from the southern, middle and New England states and built up a little town which for eighteen years got along without a church.

The story of the origin of this church, its early life, and of its first men and women, is among the most interesting of the traditions of Terre Haute and its pioneer days.

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MR. DOWLING'S OBITUARY NOTICE.

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"In whatever light we view this stroke of Divine Providence, it comes home to us with more than ordinary regret." After referring to the dead boy, the writer adds:

"His worthy father had but the other day commenced his ministerial labors when he is thus early called to mourn in a land of strangers. At the very moment when he had commenced announcing "the glad tidoings of great joy, to attentive and listening congregations, he himself is called to drink at the bitter fountains of sorrow—to taste those waters which are more or less the portion of as all, but which, so far, a Kind Providence has vouchsafed to avert from many less worthy of his favor. How inscrutable and mysterious are the ways and decrees of the Good Being and with which humility should we all bow to his righteous judgements."

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The old church was enlarged once at a cost of about $2,500 when it was extended to the east to make room for a new large organ, and the basement was reconstructed to change it from something that looked and acted like a cellar to a bright and cheerful Sunday school room and parlors.

There have been great days and seasons in that old church, especially in the days of Mr. Abbott, E. Frank Howe, Mr. Martyn and Mr. Cruft, Mr. Martyn's short pastorate being conspicuous for a revival led by Mr. Hammond when over one hundred were added to the church. A very important chapter in the history of the old building would be on its influence at the beginning of the civil war, and when Terre Haute was on the border-land. There is no telling how much influence for patriotism and loyalty was exerted by the church that had been dominated by New England influence from its beginning.

We leave the old time-stained walls for this bright and modern building, emblematic of a revival of that youthful and vigorous life which under great difficulties, but with abounding hope and faith, built a temple in the village and a still larger one on its ruins and that long kept progress with the city's progress. This new enterprise is an earnest that the underlying tenacity and reserve force which always were in the Congregational church still remain. The difficulties which beset this people and have been overcome, the energy, the splendid management, the liberality and the practical christian spirit which have been shown by the men who have conducted this rebuilding of the temple to a successful conclusion, must give to us renewed confidence, devotion and love for our cherished church. As these fair walls arise and we look forward to making this church the force and influence it ought to be in our dear city, we should turn back for some inspiration to those old walls which so long sheltered us, but are soon to be torn down or transferred to new and secular uses. We are told,

that the walls of an ancient mosque were laid with mortar scented with a rich perfume which can be perceived even now, centuries after the building. Is there not a fragrance at least of memory in the old walls we abandon? Think how the eloquence from the pulpit, the sweet anthems and hymns, the prayers and meditations of that host of men and women who have joined the church above, the solemn funeral service, the sacraments of wedding and baptism, have hallowed that church.

There is but little material to be removed from the old church, but we can take its memories and lessons, the imperishable images of our sainted, beloved dead. We remember how, our church opened with the tragedy of a Christmas day. There was one sad and hallowed event on a Christmas day in our old church, in 1881, when the beautiful, silvered head of that pillar of the church, Lucius Ryce fell forward in death in his pew, as he was listening to music he loved, the sacred and divine strains of "The Messiah," the words of "I know that my Redeemer liveth." Let us try to be to our new church what Mr. Ryce was to the old church.

The simple annals of the country parish as told on the stones of an old churchyard inspired Gray's immortal elegy and I know little that should be more inspiring and enouraging than the early record of the Congregational church and its men and women, the fathers and mothers and grandparents of some of us, the pioneers of the church and the town, many of whom now wear the halo of sainthood in our memories. There are but two of our present number who were associated with that time and can remember the first congregation and the peculiar atmosphere of the primitive town which was so different from our town—two sweet and gentle women, borne gently down the stream of time, life and its strength falling softly from them as the leaves fall from a fragrant flower, as beautiful to us in their four score and more years, as they were in their comely youth to our predecessors—only these two—Mrs. Frances E. Warren and Mrs. Mary Boudinot.

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the Ringgold band by Prof Breinig; and a number of business cards. The most valuable papers were placed in a glass jar which was sealed before being put in the copper box. Whose eyes will rest on these articles when they are next exposed to the light and when will it be?

THE NEW CHURCH.

The new church is being built of superior brick from Findlay, Ohio. The outside wall will be embellished with forty-four granite columns from Maine quarries. Inside there will be six granite columns, also from Maine, which will be used to carry the roof and cupalo. The windows and statues will be imported from Germany and like the marbles of the altar will be richly carved by European artists.

The church is a monument to the efforts of Father Scharoun, who began working for the new church immediately upon his arrival in the city four years ago. In all of his efforts he has been encouraged and aided by Mr. Halman and the other members of the building committee. The honors in the fine work already noticeable on the structure are shared by the architect, Mr. Gruending, of Chicago, and the contractor, of Columbus, Ind.

SEPTEMBER 24 1902

REV. FRANK M. FOX INSTALLED AND THEN CHOSEN MODERATOR OF VINCENNES PRESBYTERY.

INTERESTING EXERCISES

First Business Session of Presbytery Held This Morning—The Presbyterial Union.

The Washington Avenue Presbyterian church was crowded to the doors Tuesday night at the opening session of the fall meeting of the Vincennes Presbytery. Almost the entire congregation of the church besides the members of the Presbytery and members of other church-

REV. FRANK M. FOX, who was installed as pastor of Washington Avenue Presbyterian church and then honored by being elected moderator of Vincennes Presbytery.

s were present and chairs were placed n the aisles to accommodate the people.

Rev. W. H. McCaughey, D. D., the retiring moderator, was in the chair and he principal feature of the evening was he installation of Rev. Frank M. Fox s pastor of the Washington Avenue hurch. Mr. Fox has had charge of the hurch for the past three years as stated upply, but was not formally installed ntil last night. When Mr. Fox came o Terre Haute, in December, 1899, he id not see his way clear to accept the all that had been extended to him owing to the condition of the church, but onsented to remain as stated supply. he charge has prospered greatly under is ministrations and the congregation as very anxious to have him remain nd when the call was renewed last July e concluded to accept. Before coming o Terre Haute Mr. Fox was at Asheville, N. C., where he spent five years n home missionary work among the ountaineers of the south. He is an able young minister, popular with his eople who are delighted that he is to ontinue as pastor.

Rev. W. H. McCaughey, D. D., delivered the moderator's sermon last night, is address being a strong and scholarly effort. The charge to the pastor was elivered by Rev. J. L. Marquis, of vansville, and the charge to the people y Rev. George Knox, of Indianapolis.

John P. Hillis, of Greencastle, the notd evangelistic singer, came over to ttend the installation of his friend, ev. F. M. Fox, and sang a pleasing olo.

The Presbytery paid Rev. Mr. Fox a arked compliment by electing him oderator for the ensuing year. The ll list of officers elected is as follows:

Moderator—Rev Frank M. Fox, Terre aute.

Stated Clerk—Rev. George Knox, Inianapolis.

Permanent Clerk—Rev. D. P. Putnam, D., Princeton.

Temporary clerk—Rev. T. G. Brashear, vansville.

OCTOBER 4, 1902

CORNER STONE LAYING SUNDAY AFTERNOON

EXERCISES AT NEW CONGREGATIONAL CHURCH AT 3 P. M.

(Church, T. H.)

MANY THINGS TO BE PLACED

Addresses Will be Delivered by C. C. Oakey and Prof. Elwood Kemp.

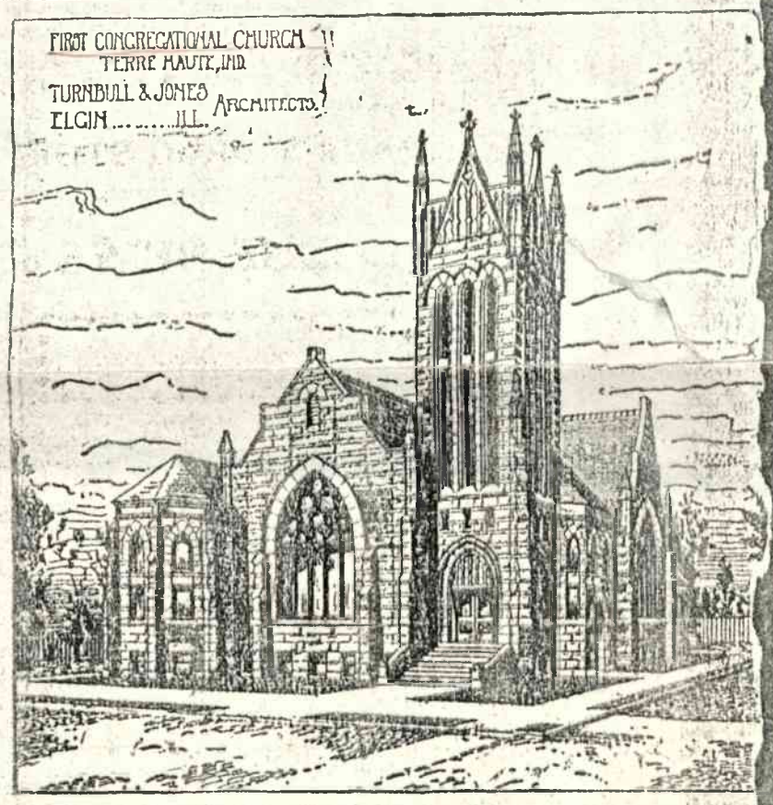
The corner stone of the new Congregational church on Ohio street just east of Sixth street, will be held Sunday afternoon at 3 o'clock with simple exercises conducted by the members of the congregation assisted by ministers from other churches of the city. A box containing a number of articles was prepared today and hermetically sealed. It will be placed in the corner during the exercises Sunday afternoon. All of the selections on the program are to be short and the exercises will not consume more than an hour's time. The following list of articles will be placed in the stone.

1. Congregational church manual and names of members.
2. Congregational church creed and form of admission.
3. Congregational church papers.
4. Photo of the old church.
5. Photo of the new church.
6. Photos of officers and members of the church and society.
7. Pictures of officers and members the church and society.
9. Indiana home missionary pamph
10. Minutes of the Indiana Gen association of 1902.
11. Pamphlet containing account of sixtieth anniversary of this church ce brated in 1894.
12. City papers and leading India apolis and Chicago papers.
13. Sundry miscellaneous publicatio like Rose Polytechnic and Rose Orpham Home reports, building, loan and insu ance reports, etc., that may be of hi torical interest in coming years.

The following program will be carri out at 3 o'clock p. m.:

1. Music by choir.
2. Reading of Scriptures by the R John E. Sulger, rector of St. Stephe church.
3. Prayer by the Rev. Charles Tinsley, pastor of Centenary M. E. churc
4. Address by Prof. E. W. Ken "The Foundation Stones of Congregatio alism."
5. Address by Mr. C. C. Oakey, Four Churches."
6. Placing box in corner stone reading list of contents, by Allyn Adams.
7. Laying of corner stone by Mr. Z. Foster, chairman of building com tee.
8. Singing of "Corner Stone Hymn, choir.
9. Benediction by the Rev. W. H. McCaughey, pastor of Central byterian church.

The addresses will be quite brief It is expected that the entire ex which will commence at 3 o'clock will occupy less than an hour.



NEW CONGREGATIONAL CHURCH ON OHIO NEAR SIXTH STREET WHEI CORNER STONE WILL BE LAID SUNDAY.

Churches CHW First Congregational

First Congregational Church To Observe 50th Anniversary Sunday

The fiftieth anniversary of the dedication of the present building of the First Congregational church, at 630 Ohio street, will be observed Sunday with impressive services.

Special tribute will be paid to seven members who were present at that first dedication. They are Mr. and Mrs. Robert Paige, Dr. Joseph H. Weinstein, Mrs. B. B. White, Sr., Mrs. A. A. Faurot, Mrs. James Black, Sr., and Mrs. Mabel Peck Wagner.

Rev. George E. Mitchell, the pastor, will lead the congregation in a litany of re-dedication, and will have as his sermon topic "This Venerable House."

Greetings will be read from Dr. Robert Cashman, moderator of the General Council of the Congregational Christian Churches of the United States of America. Former pastors, including Rev. William Halfaker, now pastor of a Congregational Church at Duluth, Minn., will also be read. Rev. Simon Bennet of Muncie, state superintendent of the state convention of Congregational Christian Churches, will personally attend the anniversary service.

Historical Facts.

Dr. David Koch, clerk of the church, will read excerpts from the history of the church. It will include these facts:

The present church is the third building to house the congregation of the First Church. It will tell that the First Congregational Church began its life in October, 1834, when the Rev. Merrick A. Jewett rode into Terre Haute and held a service in the old courthouse.

First services for the congregation were planned for Christmas morning, 1834, but the 7-year-old son of the Rev. Mr. Jewett, who had brought his family from Baltimore to Terre Haute, accidentally was killed and the first service was held Dec. 30 that year.

The 11 charter members of the church and others who joined them held services and Sunday School in the Court House for three years while a church was being erected on the site of the Deming Hotel. This building of brick with a very large steeple, was dedicated on July 2, 1837.

The steeple of the new building proved its undoing for in 1853 a tornado blew the steeple over on the roof, wrecking the building so that it had to be rebuilt. The new church was much larger than the first one, and two years after it was completed, Rev. Lyman Abbott became pastor of the church succeeding the Rev. Jewell who had served the church 26 years.

Rev. Abbott, was pastor of the church during the Civil War days. During that time, he preached strong sermons against slavery.

At the turn of the century the congregation felt the need of a larger church on a new site. The property was sold and the present site obtained.

The new church was dedicated at 10:30 o'clock Sunday morning, June 14, 1903. The dedicatory sermon was preached by the Rev. Dr. J. H. Crum, who served the church as its pastor from 1889 to 1896.

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did, one tone, too, which our minds and hearts instinctively tell us is entitled to love and veneration, not only because of its age, but because associated with it are countless sacred memories.

How tender, how varied, how hallowed these associations are, it is all but impossible for those of us who belong to a younger generation to appreciate.

The birth of this church was coeval with the infancy of this city; and in the three-quarters of a century during which it has read its benign influence among this people, it has touched more or less every great interest, both material and spiritual, which this community has known. Parents have baptized their children at its font, young manhood and woman-hood have sealed their plighted vows of love at its altar, thousands with various shades of religious opinion, have worshipped in its pews; and as time and the course of nature have claimed their own, the infant, the youth, stalwart manhood, and honored old age have been borne through its aisles, and with tones of solemn music, tears and flowers have had the last rites performed over what was earthly and consoling assurance given to those who wept, that what was spiritual had ascended into immortal rest.

The pulpit of this church has been one of the highest order. The broad views, the piety, the learning, the courage, the eloquence of Dr. Jewett, who ministered to its wants from infancy to manhood, of Dr. Abbott, who made it ring for freedom during the trying years of the civil war, and of Drs. Howe, Cruft and Crum, who for the main part, and with rare wisdom, guided its course during the quarter century succeeding the war, rendered this church not only a powerful factor in moulding the early life of this city but likewise gave it a large influence on the religious life of the state.

To speak of the large body of noble men and women who have abundantly aided, both spiritually and materially to support this church is impossible at this time. Many of them repose in their narrow homes. Some of them through the blessing of Divine Providence, are yet spared and join with us today in the happiness and hope of this auspicious hour. But whether living or dead, their names and deeds and noble virtues are embalmed in our memory, and will be transmitted to our children. No feeble words of mine can add to the earthly immortality or shed luster on such names as Ryce, Gookins, Rose, Kinney, Potter, Peddle, Ross, Ball, Cruft, Warren, Gilbert, Elder, and a score of others, many of whom have gone to their rest.

Nor will this church forget those broad and liberal minded men and women, who though not nominally members of its communion, have bountifully aided it in times of need. Their cordial support in the present is proof of their earnest wish that we shall erect here a monument worthy in every respect of our noble ancestors. The record of their generous deeds are engraven on our hearts and as we today warm with gratitude and veneration for the noble dead, who still live in us, and in the happy conditions which surround us, so future generations who worship in this church and inherit the better conditions of happiness which it will transmit to them will look back upon the benefactors of the present day and with pulses stirred with gratitude, will rise up to call them blessed.

Let, then, the old building fall. It is but a shell [illegible]

full of courage, the love, the self-sacrifice of those who have labored here, not for themselves, but for us, constitute the real church in whose interest we act today. The structure which we leave may molder and its fragments mingle with the earth, but these venerable men and women will continue to live with growing strength in the ever expanding Christian fellowship of this communion, and in the widening beneficent life of this community They live, they move, they speak, in us today, and by their mild persistence urge us forward to a worthior temple of worship, to rarer, better, truer selves, to a broader view of Christ-like fellowship with our fellowman.

Who were these ancestors of ours? Whence did they come, and from what principles and motives sprang their immortal deeds?

It is not possible at this hour to trace in detail back into the past, the steps which would lead us to our ancient ancestral home. Our fathers were not born in palaces, nor reared in luxury. they were born in oppression and reared in toil. They were outcasts and fugitives from the land of their birth, but not fugitives because of their crimes, but because of their virtues. Hunted like felons from the soil of their fathers because of their humble and peaceable religion they left kindred and native land to seek on the shore of the neighboring continent an asylum for conscience.

(Mr. Kemp followed the above introduction with an admirable sketch.)—Eds. Gazette.

MR. C. C. OAKEY.

Reads an Address on the Four Congregational Churches.

There is no one now living in Terre Haute so well qualified by literary gifts and knowledge of the facts to write a local history of Congregational church as Mr. C. C. Oakey. His address is a valuable contribution to history. It is in large part as follows:

As we lay the corner stone of this fourth and finest of the buildings built for the old Congregational church, it is but natural to look back to the first, and to the cradle of the church, which was the old county court house that once stood where the present imposing public building lifts its lofty dome.

The founding of this church was one of those incidents we call accidents, but it was such an accident as the springing up of a great oak tree from an acorn blown by the vagrant winds to some distant field, and made to grow by the sure laws of nature.

In 1834, Terre Haute was a village of about 800 people. To eastern people it was an obscure village in the wilderness of a new state in which there was not a city of 2,000 people. It owed its existance, possibly, to that great frequent forerunner in the west of civilization and religion, a military fort, around whose walls the first settlers gathered, soon to be joined by others as they heard of the beauty and fertility of the Wabash valley. They came from the southern, middle and New England states and built up a little town which for eighteen years got along without a church.

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In a short time the church had built a frame building, about 50x80 feet, at the rear of the church, on Cherry street, for temporary use, which was occupied for a year or more until the new church was partially completed on the site of the old one. The new church, which now looks so old and time worn, was a great advance on the first one, larger and finer in every way, with a seating capacity of 800. It cost nearly double the cost of the first one, and it required hard work and able management by the leaders of the day, such as Lucius Ryce, S. H. Potter, the three Rosses and others, to carry it through. The money chiefly was raised by the sale of pews, which were sold at from $160 to $440, though the owners afterward paid for the privilege of sitting in them. During the pastorate of Mr. Howe, twenty years later, the ownership of pews was abandoned altogether. The Rev. Mr. Jewett did not officiate long in the new church, as he resigned in 1859, after about twenty-six years service, and was succeeded by Lyman Abbott.

The old church was enlarged once at a cost of about $2,500 when it was extended to the east to make room for a new large organ, and the basement was reconstructed to change it from something that looked and acted like a cellar to a bright and cheerful Sunday school room and parlors.

There have been great days and seasons in that old church, especially in the days of Mr. Abbott, E. Frank Howe, Mr. Martyn and Mr. Cruft, Mr. Martyn's short pastorate being conspicuous for a revival led by Mr. Hammond when over one hundred were added to the church. A very important chapter in the history of the old building would be on its influence at the beginning of the civil war, and when Terre Haute was on the border-land. There is no telling how much influence for patriotism and loyalty was exerted by the church that had been dominated by New England influence from its beginning.

We leave the old time-stained walls for this bright and modern building, emblematic of a revival of that youthful and vigorous life which under great difficulties, but with abounding hope and faith, built a temple in the village and a still larger one on its ruins and that long kept progress with the city's progress. This new enterprise is an earnest that the underlying tenacity and reserve force which always were in the Congregational church still remain. The difficulties which beset this people and have been overcome, the energy, the splendid management, the liberality and the practical christian spirit which have been shown by the men who have conducted this rebuilding of the temple to a successful conclusion, must give to us renewed confidence, devotion and love for our cherished church. As these fair walls arise and we look forward to making this church the force and influence it ought to be in our dear city, we should turn back for some inspiration to those old walls which so long sheltered us, but are soon to be torn down or transferred to new and secular uses. We are told that the walls of an ancient mosque were laid with mortar scented with a rich perfume which can be perceived even now, centuries after the building. Is there not a fragrance at least of memory in the old walls we abandon? Think how the eloquence from the pulpit, the sweet anthems and hymns, the prayers and meditations of that host of men and women who have joined the church above, the solemn funeral service, the sacraments of wedding and baptism, have hallowed that church.

There is but little material to be removed from the old church, but we can take its memories and lessons, the imperishable images of our sainted, beloved dead. We remember how, our church opened with the tragedy of a Christmas day. There was one sad and hallowed event on a Christmas day in our old church, in 1881, when the beautiful, silvered head of that pillar of the church, Lucius Ryce fell forward in death in his pew, as he was listening to music he loved, the sacred and divine strains of "The Messiah," the words of "I know that my Redeemer liveth." Let us try to be to our new church what Mr. Ryce was to the old church.

TOOK [illegible] ODAY

ELEVEN MEN W[illegible] OPPED IN THE RE-ORG[illegible]ATION OF THE F[illegible]

GOSNELL REFU[illegible] PLACE

The Force Sworn in [illegible] Bo[illegible] and the Men Given [illegible]me Good Advice.

MAYOR STEEG'S BRIEF TALK

Mr. Barbazette Elected Secretary of the New Force—Chief Lyons Tells the Men What to Do.

As the result of the reorganization of the police department by the new board of public safety eleven men were dropped from the city pay rolls today. The list below gives their names, their dates of appointment and their politics:

Edwin J. Bidaman, detective, June 28, 1887, Republican.

Wm. E. Dwyer, detective, Feb. 1, 1885, Democrat.

Patrick Burke, patrolman, Feb. 1, 1885, Democrat.

Frank Benight, patrolman, July 12, 1897, Republican.

Edward Burnett, pnatrolman, August 1, 1901, Republican.

Albert Gardener, patrolman, December 4, 1894, Democrat.

John Haley, patrolman, April, 22, 1897, Democrat.

Lnuke Leonard, patrolman, July 2nd, 1890, Democrat.

James McNutt, patrolman, Feb. 1, 1885, D[illegible]

Churches (WV)
First Congregational

The First Congregational Church 100 Years Old

In this mid-western community of ours, when any institution attains the 100th anniversary of its founding, it is certainly worthy of note, and such distinction was attained by the First Congregational Church of Terre Haute on December 30, 1934.

In 1834, Terre Haute was a little frontier town of about 200 houses mostly one-story log or frame, and located near the river between Poplar and Eagle Streets and extending as far east as Sixth Street. The National road had only recently been opened and railroads were scarcely imagined for they did not make their appearance here until after 1850.

The ground east of Sixth Street and south of the National Road, including the site where the Congregational Church now stands had been used without warrant or title, as a common burying ground, although the town cemetery lay on the river bank at the foot of Mulberry Street. There were three houses east of Sixth Street, the homes of Henry Rose, James Hite and John S. Beach. The pretentious home of Judge Tillotson stood at Third and Walnut Streets surrounded by native forest trees and named "Jackson Grove". East of the town stretching out to the bluffs lay open prairie where the tall grass grew and which was flooded every rainy season by Lost Creek.

The thousand or more people living here a hundred years ago had come for the most part from New England and the Central States, a few from Kentucky, Maryland and Virginia and a relatively small number from other states and foreign countries. Among them were perhaps a dozen lawyers, nine or ten doctors and fifty or more merchants, but no resident minister of the gospel. Of this group of people, Mr. C. C. Oakey in his history of Terre Haute says: "There never was a community which contained so few fault-finders and busybodies. . . . Though deprived of all religious teaching, these men had an innate respect for religion which manifested itself on all suitable occasions."

It is not literally true that they had no religious teaching, for itinerant preachers held meetings here from time to time, and the Connecticut Congregational Missionary Society, in co-operation with the Presbyterians was early in the field, but no attempt was made to organize a church. The Methodists early included the town in one of their circuits and held meetings here at irregular intervals. In 1833 they took possession of the lot at the corner of Fourth and Poplar Streets, set aside by the incorporators of the town for a church and started to erect Asbury Chapel which was dedicated in 1835 or 1836, the first minister of the Congregational Church assisting in the ceremony.

Into this small pioneer town there came in 1834 the Reverend Merrick A. Jewett, who was born August 26, 1799 in Ashburnham, Mass., the son of Col. and Mrs. Joseph Jewett, both Congregationalists, the former a veteran of the Revolutionary War. Mr. Jewett graduated from Dartmouth College in 1823 and then went to Baltimore to study for the ministry under Dr. John M. Duncan, a noted Presbyterian divine. After this period of study he preached among the settlements of Bedford County, Pa., just a few miles from the then new National Road.

In the fall of 1834, Mr. Jewett saddled his horse and started for St. Louis in search of a new field of labor. Probably it was the first Saturday in October that he drew rein before the "Eagle and Lion Tavern" in Terre Haute and asked for accommodations over Sunday. He had two acquaintances in the town, Charles Wood, a young engineer, and another young man who left soon afterward.

When the people learned Mr. Jewett was a minister he was requested to preach the next day at the Court House, the common meeting house of those days. So favorable an impression did he make that he was asked to remain another Sunday and a subscription paper was started to secure his services as a resident minister. A sum of $405 was pledged to pay his salary for a year, steps were taken to organize a church and religious society and Mr. Jewett was called to be the pastor. He returned to the east to fetch his wife and son and he became "the shepherd of a group of people, without as yet an organization and without a church edifice, holding various and divergent views upon religious doctrines and dogma, but agreed upon one fundamental point—the town needed the Gospel".

The new minister had not become settled in his home when a terrible tragedy occurred. On Christmas morning his son was accidentally shot and killed by a stray bullet as he stepped out of the door. The wonderful Christian fortitude of the man was exhibited when only five days later he proceeded to organize the church.

On Saturday evening, December 29, 1834, the citizens again met at the Court House and organized the society for financing the church and the next day the First Congregational Church was founded. There were seventeen members, but from the very first Mr. Jewett received the respect and financial support of the best element in the community. These men became members of the church themselves or were represented in the membership by their wives and children, "as noble a set of men as could be found in the world" was Mr. Jewett's characterization of them twenty-five years later.

In February, 1836, the site of the first church, where the Deming Hotel now stands, was purchased for $500 and in July, 1837, the church was dedicated. It was built of brick at a cost of $9,000.

In 1837 and 1838 Mr. Jewett held revival services which were considered essential to spiritual welfare in those days. In January and February, 1842 one of the greatest revivals ever held in Terre Haute was conducted by the Rev. Henry Ward Beecher who was then pastor of a church in Indianapolis. One hundred and twenty-two members were added to the church roll by the brilliant and persuasive young preacher

On Sunday, April 23, 1853, while the sexton was ringing the bell, a wind storm struck the church, toppling over the steeple which fell and completely wrecked the building. Plans were made immediately for a new building which was dedicated in October, 1857. It cost $20,000. Pews were again sold for the purpose of raising money and the list of pewholders contains the names of many of the most prominent citizens of that time.

In 1859 the 25th anniversary of the founding of the church was held in National Hall, for the church building was not large enough to hold the 600 persons present. Dr. Jewett preached and there were other speakers of note locally.

In 1860, Dr. Jewett resigned his pastorate. He never held another charge but remained in the city many years longer, preaching as calls came to him and enjoying the confidence, respect and friendship of the church and community for which he had labored so long and so faithfully.

* * * *

Dr. Jewett was succeeded by Lyman Abbott. On the advice of Henry Ward Beecher, Mr. Abbott accepted the call although he was entirely without experience. In fact he was not ordained until after he received the invitation to come to Terre Haute. Nevertheless he was well fitted for the work. His father was a minister of new England. He had studied law and been admitted to the bar in New York, and had practiced law, but the urge to preach was too strong to resist and he deserted law for theology.

Dr. Abbott's pastorate began when the first rumblings of the civil war were heard and continued throughout

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that terrible period. Public sentiment in the community was sharply divided. On December 9, 1860, Dr. Abbott preached "the first political sermon ever preached in a Terre Haute church," in which his convictions against slavery were strongly expressed. The sermon was printed in full in "the Wabash Express" December 19, 1860, and aroused much comment, but the subject had been so diplomatically handled that it did not stir up any great animosity. Only two families, who were southern sympathizers, withdrew from the church. When Fort Sumter was fired upon the church and its pastor took an uncompromising stand for the union.

Dr. Abbott's first sermon to attract attention had to do with Lincoln's election and the impending dangers. His last sermon in Terre Haute was on the occasion of the memorial services for the martyred President, a fitting close to his five years patriotic Christian ministry in this city.

* * * *

The Rev. E. Frank Howe became the successor of Dr. Lyman Abbott. Mr. Howe came from a New England family and had worked his way through Yale College and had studied theology at Yale and Princeton. He had had only four years in the ministry when he came to Terre Haute, but "he had a winning address, ready sympathy and peculiar tact that made men of all degrees feel that he was their friend," as one of his parishioners said of him. The work of the church went on successfully under his guidance until 1876 when he was impelled to resign on account of failing health.

It was in 1866 that the first pipe organ was installed in the church.

The next pastor was Rev. Sanford S. Martyn whose ministry was of only eighteen months' duration. But within that time the noted revival was conducted by Rev. E. P. Hammond, at which time 96 members were added to the church. Two of that number, Mrs. W. S. Rea and Mrs. James Hunter, are still faithful workers in the organization.

The Rev. Thomas Rutherford Bacon who succeeded Mr. Martyn in April, 1879, was characterized by Mayor Fred A. Ross as "an unusually intellectual man thoroughly acquainted with books, and a close student of the Bible." Mr. Ross said, "his sermons were some of the most delightful discourses ever delivered in Terre Haute."

Mr. T. R. Bacon resigned in May, 1880 and was followed in November by the Rev. Henry M. Bacon, who remained only a very short time and it was almost a year before the next pastor, Rev. Charles P. Croft, took up the work. With his coming a revival of interest in religious work was shown and under his guidance the church grew in numbers and in strength. His ministry was very satisfactory, but ill health caused him to resign in October, 1884.

His successor was the Rev. J. Leonard Carning who came in December, 1884 after a long residence abroad, during which time he had been out of ministerial work. His sermons were models of diction and eloquently delivered. He made music and art prominent features and instead of evening sermons he gave a long service of illustrated lectures on mediaeval and modern art which attracted crowds to the church. In religion he was very liberal, preaching free thinking and holy living. His ministry terminated in July, 1887, when he resigned to return to Europe.

The Rev. Michael Angelo Dougherty of Boston followed but his pastorate continued only a year.

Then came the long and successful pastorate of the Rev. John H. Crum who served the church and endeared its members to himself from his coming in 1889 to his resignation in 1896. It was due to his efforts that one of the strongest societies of Christian Endeavor in the state was built up among the young people of the church and much mission work within the city was accomplished.

Dr. Charles H. Percival served the church from 1896 to 1899.

His successor was Dr. W. A. Waterman who was here three years.

In 1903 Rev. Henry H. Wentworth came and was the pastor who dedicated the new church June 14, 1903.

As early as 1892 the trustees decided to recommend the erection of a new church edifice, but it was not until 1902 that the sale of the property at Sixth and Cherry Streets was made and the present site on Ohio Street between Sixth and Seventh purchased. The building was begun in August, 1902 and the new church was dedicated the 14th of the following June.

Mr. Wentworth served as pastor for six years and was succeeded by the Rev. L. Curtis Talmadge, who occupied the pulpit from 1909 to 1919.

The next pastor was the Rev. John W. Herring, who spent the years from 1920 to 1924 here.

The present pastor the Rev. Gwylyn Isaac came to the church in 1925 and is not only a preacher of ability, but is a man of wide influence in the community. It is the hope of his congregation and also of the city that he will continue his good work here for many years to come.

(The above article is made up of excerpts from a history of the First Congregational Church compiled by Professor Albert A. Faurot as a centennial memorial.)

Churches Nov
1st Congregational

THE SIXTIETH ANNIVERSARY

The First Congregational Church Has Been Organized in Terre Haute for Sixty Years.

PAPERS READ AND SPEECHES MADE.

Colonel R. W. Thompson, the Hon. William E. MacLean and Judge Mack Among the Speakers.

Express Tuesday 11/95

With the choicest and most impressive music, addresses by Terre Haute's most eloquent orators and interesting papers by the older members of the First Congregational Church, the celebration of the sixtieth, anniversary begun Sunday morning, closed last night. With the exception of those participating in the musical selections, the exercises were given by persons who have passed from the sunny side of youth and are nearing the end of long and useful lives.

On the rostrum sat men whose hair had whitened with age and who in former years have been the ones most responsible for the city's growth from an obscure village surrounded by dense forests to its large and thrifty condition of today. In the front seats sat men and women who, like some of those on the rostrum, have lived in Terre Haute before it was penetrated by any railroad and before the First Congregational Church, the oldest in the city, was thought of. The central figure in the group on the rostrum was one whom everybody in Terre Haute loves, the Hon. Richard W. Thompson, and near him sat the Hon. William E. MacLean, Judge William Mack and Dr. William R. Eder, all of whom spoke from personal recollection of men now dead, who during their lives had been largely instrumental in making Terre Haute and the First Congregational Church what they are today.

IMPROMPTU ADDRESSES.

Address of the Hon. Richard W. Thompson.

After a beautiful poem by Mrs. J. O. Jones, telling in verse the history of the church during her years of residence in the city, and music, "Only Remembered," by Dan Davis, the Hon. Richard W. Thompson, Judge William Mack and the Hon. William E. MacLean spoke. During the entire programme Colonel Thompson had scarcely moved in his chair so intensely interested was he and he gave a visible start from what seemed a dreamy reverie when he was called upon to make a few remarks. He was in good spirits however, his voice strong and the manner in which he came forward left no doubt but that his health was the best. Colonel spoke as follows:

It is very fortunate indeed for this audience that I am limited to five minutes to speak, for if I was allowed to say all the things which come to my mind tonight I should detain you very much longer than you ought to stay. I have been exceedingly interested singular emotions have come to my mind and there have been brought up to me in seemingly actual reality the scenes of more than half a century of time. I remember nearly every incident that has been related and have known personally all the men and women of whom mention has been made. When I first came to this town to live, more than fifty years ago, more than half a century of time, there stood just about where this church now stands a little farther east, perhaps, a plain, unassuming frame building. The first sermon I ever heard in this town was preached by Mr Jewett. I knew him as intimately as I ever knew any man with whom I was not constantly associated.

I take pleasure in saying, as I have said over and over, and often before, that among all the ministers of the gospel I have ever known I never found a man possessed of a more philosophical mind. He was clear headed, sagacious, cautious, plain and unassuming in his manner, he never failed to interest every single member of his audience. He was a learned theologian competent in all respects to perform the work of his calling. He had a fund of good sense which made him equal to the most interesting men I ever knew in charge of ministerial work. It has been stated here tonight that he generally wrote his sermons. He did, but he did not always follow his manuscripts, for his mind was too large, too broad, too comprehensive to be confined to the writings of the week days; his thoughts went out in beautiful language, clear and convincing to the mind of every hearer just what his meaning was. Here he preached in that old church until it was blown down and rebuilt and it is one of my own blessed recollections that I had the means to aid in its rebuilding. The congregation was a pioneer charge emphatically; there were but two or three churches here at that time. There was no man better fitted than he to become a pioneer teacher of Christianity.

He knew everybody and everybody knew him. He knew the emotions of the human heart thoroughly and well; was well versed in the scriptures, careful in his manner of dealing with great questions but he was plain, simple and clear in all his statements so that while having the highest respect for his successors, all of them, and for none more than he upon whom my hand now rests so kindly, I must say that if they all have done their work as well as he, God will bless them. When he first came to this city he stopped at a hotel to get his horse fed. There was not a particle of religion about that hotel, not a particle in it until he got into it and there was precious little religion about Terre Haute. It was about as free and easy a place as you ever saw. Still there were two or three thousand people gathered together in the town. They gathered about the hotel for fun and frolic more than anything else. J. went came and took his residence out in the country. He lived about where Fourteenth street is now. Although he lived in the country he was always at his charge, and he took, as they used to say in good old Hoosier parlance, pot luck. In such a community as this it was a hard task and you have no conception of the difficulties which he had to encounter, and he overcame them all like a man of courage that he was. He was cautious and careful in the management of all things temporal as well as spiritual; he established this church upon a firm and solid foundation; so that if it be remembered in the words of that beautiful song which has just been sung; if it shall be remembered by what has been done, it will stand I trust in heaven to the great glory of its successors; that it has done what was confided to it by the great master of all in saving souls; in preparing many for that final journey we have all to take, some of us very soon for I shall not myself be permitted in all probability to participate again in any of your annual celebrations but I trust in God that there may never come a time in all the history of this church when it shall not be faithful to the divine teachings; firm and fixed and decided in its christian faith. Therefore giving away to my young friend here, just let me say that by going on as you have been you will assure to yourself the true happiness in the world to come where there shall be no interference with that clear calm and beautiful light which shines high and eternal in the heavens where we may all I trust have joy forevermore.

JUDGE MACK'S TALK.

Speaks of the Anniversary Celebration of December, 1859.

Judge Mack in his short talk said:

I expected to get here earlier and be entertained by Mayor Ross. I attended a quarter of a century or more ago in the early part of December 1859, an anniversary of this church. Colonel McLean was there; remember his handsome black head at that time. Colonel Nelson was chief spokesman. I am sorry the Colonel was prevented by some good reason from being here tonight. On that occasion I myself made a little speech; I talked about the Congressional Church, and afterwards was told that I should have said Congregational Church. The memory of it is a pleasant reminiscence, although at that time I had been in the city but a short time. The distinguished persons connected with this church were every one known to me. Certainly it is a roll of honor that it is hard to beat. They were possessed of all the virtues of christian life. This roll of honor extending over sixty years can hardly be equaled by any church in the world. In closing I will say that I trust the same honor and glory that is past be repeated in the next sixty years, and I now call upon one of the old brothers present, Colonel McLean.

COLONEL WILLIAM E. M'LEAN.

Makes a Short Talk in His Usual Happy Vein.

Colonel McLean followed Judge Mack, and spoke as follows:

I was present at the twenty-fifth anniversary of Dr. Jewett's pastorage of this church. If I had not been I probably should not have been called upon this platform. I remember that occasion very vividly, as one of the most delightful social affairs, in fact as one of the memorable old-time occasions. I cannot but recall it here tonight. It is hard for me to realize that thirty-five years of stirring events and glorious achievements have passed since that occasion. It was an anniversary which this congregation regarded as worthy of being celebrated in Terre Haute's most commodious hall, the dining room of the old National Hotel. Sometime during the same year Patti and others sang in that same hall, that same dining room. It must be admitted that as a hall for grand operatic and other notable occasions that dining room has gone in inconous disuetud. That was a gala day for Terre Haute. She gathered there her beauty and her chivalry. Of course all the ladies of the congregation were there; and the boys were there. There was Col. Thompson, Col. Nelson, Judge Mack and myself. I confess I feel like saying to them, well, boys, here we are again; you know boys will be boys.

I believe in the proper commemoration and proper observance of important and noteworthy occasions. The happiest households, the most flourishing societies are those which cherish the sentiment inspired by such anniversaries. I sometimes think that a church particularly ought to celebrate its anniversaries. I sometimes think we do not cultivate and give full expression to the sentimental element near as much as we ought. This reminds me. One of Terre Haute's most wealthy citizens, a gentleman who went to his great reward about twenty years ago, a gentleman who, although not connected with this church, was one of the original men who were instrumental in bringing about the location of Brother Jewett as a pastor of this church, used to cultivate in a very marked degree a sentiment of regard and tender affection for the innocent and unfortunate. He had made a very considerable fortune in the park trade; he used to admit that he could not see a hog on the street or on the roadside without pulling off his hat and bowing to his hogship. Dr. Talmage, in a little speech delivered

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at a banquet of the Loyal Legion of Washington, at which I was present, said that one Sunday morning as he was going into his Tabernacle he saw a drunken man sitting on the steps. The doctor said that he had always been in the habit of taking everybody in that Tabernacle, just as Dr Crum means to take everybody in here He tried to take this man in, but the man refused, and said: "Dr Talmage, I have been thinking about joining your church for a long time, but the more I think about it the sicker feel"

Now I am sure that you will all bear testimony that the joining of this church has never affected anybody in that way. This congregational Church has been worth infinitely more in the great march of progress and enlightenment in this city than it has ever cost While we may differ in religious beliefs that the pulpit which simply teaches that right living is the best living, and that those who live right after all, get the most out of life, that is about all the orthodoxy that most of us demand; and it is about all the orthodoxy that most of us can stand And now I confess profession has always been a great deal easier than performance It is performance that has always bothered me. I am pleased to say that a great degree of liberality has always characterized this Congregational Church, its pastors and its people in the sixty years of its useful existance, I thank you.

Churches (WV)
First Congregational

CONGREGATIONAL CHURCH HISTORY

Roll of Names Includes Many of the Pioneer Families Connected With Terre Haute.

Tit-Aug 17-1941

By Anna Bowles Wiley.

Terre Haute has enjoyed a wealth of churches since back to the early days, when religious services were held in the old Eagle and Lion tavern, the barroom of which was set aside for that purpose each Sunday, when a circuit rider came into the village. The perpetuation of religious faith is evidenced today by churches of different creeds which point back to the real early days when great effort was necessary for their founding.

The First Congregational church was organized Dec. 30, 1824, and one of the annual directories, dated Jan. 14, 1891, which is in the possession of Charles T. Nehf, points to a wealth of membership, men and women whose descendants continue affiliation with his church. Rev. J. H. Crum was the pastor in that year and the official board was made up of the minister, J. A. Foote; clerk, Harry Ross; J. W. Hunley, C. B. Brokaw, J. R. Duncan, C. C. Oakley, M. A. Hunt and W. R. Elder.

J. A. Foote was clerk of the church and John B. Aikman, treasurer. The ushers were L. F. Perdue, Edgar Dick, Curtis Gilbert, Ernest Rounsaville, B. D. Valentine and Robert Gillum.

The trustees, Joseph Gilbert, president; C. B. Brokaw, clerk and treasurer; John Cook, Willard Kidder, A. Z. Foster and Silas Beach.

Mrs. Carrie B. Adams was the organist and director of the choir, Miss Harriet Paige was the soprano, Mrs. Frances E. Carlton, alto, Allyn G. Adams, basso and Robert Paige tenor.

J. Walter Beckley was the sexton.

The Sunday School superintendent was C. C. Oakley, with Mrs. Madura Elder assistant, Thomas H. Hite, second assistant; Frederick I. Paige, secretary-treasurer, Miss Cora Hedges and Miss Alice Weinstein were superintendents of the infants' department. Mrs. Carrie B. Adams and Miss Harriet Paige choristers.

Some Pioneers.

One finds that Wesley A. Nehf of Huntington Park, Calif., who will be 86 years old Aug. 30, and Charles T. Nehf of Terre Haute, who will be 84 years old Sept. 4, the only two living brothers who attended the First Congregational Sunday school in 1866, which was right after the Civil War.

There was an east side Sunday school and a west side Sunday school as well as an industrial school. Mrs. Mary Weiss was superintendent of that school; M. A. Hunt of the east side. Robert Paige, secretary, and Adella Leake, treasurer. R. D. Valentine, superintendent of the west side Sunday school, Harry L. Wethridge secretary-treasurer.

Miss Eva L. Alden was president of the Christian Endeavor society, Mrs. Arthur Hood vice president, Miss Lucy C. Wonner corresponding secretary, Miss Carrie Weinstein recording secretary, Curtis Gilbert treasurer.

Mrs. E. M. Elder was president Woman's Foreign Missionary society, Mrs. Lena P. Alden vice, Mrs. Maria H. Smith secretary and Mrs. Elizabeth Keith treasurer. Mrs. Thirza E. Weinstein, president Woman's Home Missionary society, Mrs. Lena P. Alden vice, Mrs. I. W. Palmateer secretary, Mrs. Mary Weiss treasurer. Miss Harriet Paige was president of the Opportunity club, Miss Jessie S. Alden secretary and Mrs. Fannie Foster treasurer.

Mrs. Geraldine A. Rea was president of the Woman's Business society, Mrs. Sarah H. Ross vice, Miss Maria H. Smith secretary, Mrs. Helen L. Gillum treasurer.

There was a special prayer meeting service for women held at 4 o'clock each Monday afternoon with a church prayer meeting at 7 o'clock each Wednesday.

The membership of the church in those days included the following besides countless others, numbering about 400. The majority of those selected and named in this article have left this life, yet their names recall men and women who were most active in exercising their citizenship and interest in the welfare of Terre Haute and its people.

Pioneer Names.

Here are some of the names recorded on the church roll:

Mrs. Mary Andrews, Nineteenth and Chestnut streets; George M. Allen, Terre Haute House; Mrs. Emma Armstrong, city; Mrs. Lizzie Ames, 729 Ohio street; Mrs. Elizabeth Arn, Scottsboro, Ala.; Miss Elizabeth Y. Allen, 805 South Fifth street; Mrs. Mary A. Allen, 1116 South Second street; James K. Allen, 1116 South Second street; Miss Sarah E. Allen, 1116 South Second street; Miss Mary Louise Allen, 1116 South Second street; Mrs. Clara A. Atkins, 526 North Eighth street; Allyn G. Adams, 802 Mulberry street; Mrs. Carrie B. Adams, 802 Mulberry street; John B. Aikman, 667 Mulberry street; Mrs. Flora Lee Aikman, 667 Mulberry street; Lyman P. Alden, Rose Orphans Home; Mrs. Lena P. Alden, Rose Orphans Home; Miss Eva L. Alden, Rose Orphans Home; Miss Jessie S. Alden, Rose Orphans Home; Mrs. Mary Boudinot, 664 Eagle street; Doreaxa Barbour, near city.

George E. Brokaw, 1318 South Sixth street; Elizabeth B. Brokaw, 1318 South Sixth street; Miss Lucia Cruft, 1318 South Sixth street; Aron B. Barton, 314 North Eighth street; Mrs. Mary Barton, 314 North Eighth Street; Miss Helen Barton, 314 North Eighth street; Mrs. Mary Ellen Barbour, 672 Eagle street; Henry Boudinot, 672 Eagle street.

Charles Brokaw, 628 Oak street; Miss Lucy Brokaw, 628 Oak street; Mrs. Sarah Burton, 729 Ohio street; Mrs. Annie E. Braman, 619 Mulberry street; Francis M. Blything, 626 North Sixth street; Mrs. Mary F. Blything, 626 North Sixth street; Jefferson D. Blything, 626 North Sixth street; Lyman H. Bartholomew, 407 South Fifth street; Sil. C. Beach, 434 North Center street, Mrs. Amelia R. Beach, 434 North Center; Mrs. Malissa Button, 813 South Third street; Miss Charlotte E. Blinn, 440 North Fourth street; Miss Sarah D. Blinn, 440 Fourth street.

Mrs. Rose Bryant, Edwin R. Bryant, John H. Byers, Mrs. Sarah M. Barbour, Miss Fanny Buntin, Mrs. Mary E. Balch, Mrs. Octavia Eichelberger, Mrs. Clara Fairbanks, Miss Annie Gilman, Miss Sarah Gulick, the Gilbert family, Gillum family, Mrs. Martha Hamill, Miss Kate E. Huiman, Miss Grace Helen Havens, Mrs. S. Matilda Mancourt, Miss Mattie Mancourt, Mrs. Ann Markle, Miss Sallie McKeen, C. C. Oakey, Miss Isabelle Oakey Mrs. Sarah Oakey, Mrs. Mary E. O'Boyle, Mrs. Ida Ostrander, the Paige family, nine members.

Mrs. Julia Perdue, Miss Jessie Perdue, L. F. Perdue, Miss Margaret Preston, Miss Charlotte Preston, Mrs. Martha Preston, Mrs. Anna Palmateer, the Peddle family, Thatcher W. Parker, Mrs. Helen Parker, Harry, John and Frederick Ross, Mrs. Mary Ross, Mrs. Frances Ross, Samuel Royse, Willis Routzan, Merrill N. Smith, Horace M. Smith, Mrs. Emily Teel, Miss Eliza Warren, Henry Warren, Miss Frances D. Warren, Mrs. Anna M. Warren, four members of the Weinstein family, Miss Lucy Wonner and Mrs. Cora Louise Wood.

Churches (WV)
First Congr.

BIBLE DISPLAY HELD AT CONGREGATIONAL

T. Nov 22-32

A Bible exhibit held Friday evening at the First Congregational Church produced an interesting collection of rare Bibles belonging to Terre Hauteans.

One of the 33 known copies of the Aitken Bible was on display. The Bible, printed in 1782, is the property of Dr. H. W. Bopp, who also exhibited a Latin Vulgate (1483) from his collection. Miss Judy Hill provided a Brown Self-Interpreting Family Bible (1778) for the exhibit, and Mrs. W. O. Bond is the owner of a Bible printed in 1787.

Included in the exhibit were Bibles in Hebrew, Arabic, Greek, German, French, Welsh and Oriental languages. The standard revised version of the Bible and Catholic Douay Bibles also were in the display of 64 Bibles, hymnals and books of religious character.

An old pulpit Bible used during the pastorate of the first minister of the First Congregational Church, Dr. Merrick Jewett, was displayed. It was printed in 1856 and the name of this church and the date 1857 were imprinted on the front cover.

The exhibit was sponsored by the Sunday school of the church as part of a Family Night program. It was arranged by Miss Lela Gill, Miss Juliet Peddle, Mrs. Frederick Black, Jr., and the Rev. George E. Mitchell.

Churches (W#) First Congregational

VIGO COUNTY QUESTIONS

(From Rev. Blackford Condit's History of Early Churches in Vigo and Terre Haute. Printed 1896.

Congregational.

In 1859 the First Congregational church celebrated its twenty-fifty anniversary at the National House when about 600 guests were present. Among the speakers on that occasion were Colonel Thompson, Judge Mack, Colonel Nelson and Colonel McLean, who were, even thirty-five years ago, in demand wherever eloquence was required. Eighteen days later Dr. Jewett offered his resignation, giving his shattered nervous system as the reason. It was reluctantly accepted by a majority of two.

He was succeeded by Lyman Abbott, April 1, 1860. During his term the first mission work was done in this city. Under his lead a band of workers from different churches established a mission Sunday school in the Armory on Third street. The first scholars were collected in the winter of 1862 from the ice on the river Mr. Abbott was superintendent and singing master. The workers from the other churches finally withdrew and established several missions of their own. What was left grew up into the Plymouth Mission in Mr. Howe's time. A $3,000 building was put up in the East End and a church organized in 1876. It was abandoned, the building sold, and part of the proceeds was invested in the Second Congregational church in the east end which thus is indebted to Mr. Abbott and Mr. Howe. Mr. Abbott resigned in 1865, to be followed by the Rev. E. F. Howe, whose very successful pastorate lasted eleven years. He forced the acceptance of free seats and voluntary offerings, which lasted about three years.

(Congregationalism.)

Mr. Howe was succeeded by Rev. Sanford S. Martin of New Hampshire, who occupied the pulpit from Sept. 26, 1876, until April 1, 1878. Mr. Martin's ministry was especially marked by the noted revival under Mr. Hammond in the winter and spring of 1877, when 97 persons united with this church.

Rev. Bacon Comes.

He was succeeded by Thomas Rutherford Bacon, who was called July 10, 1878, as supply for six months. He began his labors on September 15, 1878. On Jan. 8, 1879, it was voted to call him as pastor, which call he accepted Feb. 2, 1879, and was ordained April 17 of the same year by his father, Dr. Leonard Bacon, and his brothers, Rev. Edward and Leonard Woolsey Bacon.

Mr. Bacon resigned his pastorate in May, 1880. In August, 1880, he was married to one of our most charming young ladies. Miss Jennie Foote, the daughter of J. A. Foote, Esq., a prominent member of this church. Later he removed to Berkely, Cal., where he was pastor of the Congregational Church until some three or four years since, when he was called to the chair of history in the University of California at Berkely.

He was succeeded in November, 1880, by the Rev. Henry M. Bacon, of Toledo, O., who remained here until February, 1881, when he received a unanimous call to his old home in Toledo.

June 5th, 1881, the Rev. Charles P. Croft of Connecticut was invited to supply the pulpit. He accepted July 31st, 1881, and occupied the pulpit as stated supply from October 2d, 1881, to June 26th, 1882, when he was advanced as pastor. He resigned September 28th, 1884.

During his connection with the church great changes were made in the edifice.

Next came the Rev. J. Leonard Corning, January 18th, 1885, he resigned in July, 1887. In December, 1887, Michael Angelo Dougherty came and occupied the pulpit one year.

Dr. Crum Called.

March 14th, 1889, Rev. J. H. Crum, received a call from this church which was accepted April 1, 1889, and in May following he entered upon his ministry here.

Under Dr. Crum two Christian Endeavor Societies, developing a noble band of young Christians, were organized; two successful mission churches placed on their feet, one of which worships in a handsome chapel entirely free from debt.

Dr. Crum served the church for nearly seven years. He was succeeded by Rev. Charles Percival, who stayed between two and three years.

During these pastorates between 1,100 and 1,200 have united with the church. Seven churches were organized and over $100,000 were raised for home and foreign missions, and $200,000 for running expenses of home church. The church now stands third in the state in point of members and second in point of benevolent contributions and second in support of home missions.

In September, 1899, Rev. William A. Waterman, D.D., of Chicago, Ill., was sent down to supply for a Sabbath, and has been retained ever since. His engagement is indefinite and his ministry will depend upon the ready response, loyalty, and devotion of the members of the church to the various services and interests, which are essential to its perpetuity and usefulness.

Already, without any sensationalism being used, but only the solid plain truths of the gospel being preached the congregations have more than doubled twice.

CHURCHES (W.V.) - FIRST CONGREGATIONAL

BUILD BEAUTIFUL NEW CHURCH AND WON'T OWE A CENT

June 15 - 1903

Smiles wreath the faces of the First Congregationalists and well they may. See what they have accomplished in ten months. They have paid up an old debt, they have built a beautiful new church, modern in every particular and by Wednesday night they will not owe a cent. Mr. Alden, whose untiring and intelligent work on the building committee will long be gratefully remembered, stated at the dedication that $1,500 more would pay everything and complete all that is not yet done. Some say that Mr. Alden named $5,000 as the sum needed but Mr. Alden says he thinks he could not have made that mistake as he well knew $1,500 is the right sum. But even that little deficit began to melt under the enthusiasm of those present like snow in a July sun. By night over half of it—to be exact $870.80 had been raised. One gentleman, Mr. Willard Kidder, subscribed $500 of it. It is confidently believed that by Wednesday night's prayer meeting the entire sum will be raised. This will complete every thing, possibly even including the carpets if they are added in place of the runners now used, and which many think preferable.

The intention was to build a church and keep out of debt and at the same time pay off an old debt. "We were determined to do this if we built a church no larger than a hand box" said one of the members. But, as a matter of fact, by the use of 350 chairs the dedication crowd numbered 800 and 100 more could have been seated there. The seating has been put in loosely as it was in the old church which has not seated more than 500 for years, but as Mr. Wentworth builds up the church attendance more seats can be easily added. The auditorium is fifty-six feet wide and the extreme depth, including the Sunday School room, is 82 feet, which is two feet more than that of the old church.

None but the warmest praises were heard for Messrs. Turnbull and Jones the architects who planned the new edifice and the memorial windows were especially admired.

The members are throwing bouquets at the working members of the building and finance committees for the great results achieved.

Churches - Old w/o
Congregational

CONGREGATIONALISM

Is First Mentioned in Terre Haute in 1825.

Back in the old commonwealth of Connecticut in 1798 the Pilgrim Churches assembled in state convention and declared their purpose to be to Christianize the heathen of North America, and to support and promote Christian knowledge in the new settlements within the United States."

The first notice of Indiana relates to a tour of exploration by Samuel J. Mills and John F. Schemerhorn in 1812-1813 sent out by the churches of Connecticut and Massachusetts jointly. Indiana then was a mere wilderness. In 1823 the first mention is made of Terre Haute.

A missionary writes: "Last night I preached in Terre Haute, with a few of the villagers attending; but two men, both professors of religion, who lived eight miles distant, came to the meeting and returned the same night."

The next year a Rev. Mr. Crow came from the same society and preached one day in May, and reported the town as still on the Sabbath and its order much improved but laments that the town is still without a religious society. In 1824 some Independent churches were formed in Indiana, having the spirit and form of the Congregational Church, but without its name.

In 1834, Rev. M. A. Jewett, riding across the county on horseback stopped for a night, at the tavern, social headquarters, arrangements were made to secure him for a year at a salary of $405, and eleven people, six men and five women of different sects agreed to form a Congregational Church, seventeen, however, united at its organization, Dec. 30, 1834. For the next seven years the church increased to eighty-six.

Only one, Mrs. Mary Boudinot, of that number is still living.

An edifice was erected costing $9,000, outside of the city limits, on the lot where the First Church now stands, corner of Sixth and Cherry streets, it was dedicated July 2, 1837.

The year 1842 was a remarkable one in the history of the church and town. Three hundred people signed a total abstinence pledge, and this was followed by a revival of religious meetings, being conducted by Rev. Henry Ward Beecher. He was pastor in Indianapolis and but twenty-seven years of age. Rev. Mr. Jewett was pastor for twenty-six years, and the church historian (Mr. Okey) states at the end thereof the roll of members looks like a directory of nearly all the old families, including as it did, over 400 members.

In 1853 the church met with a calamity, a blow, for it was blown over by a small tornado which struck it on Wednesday evening, April 23rd, as the sexton was ringing the bell. The tower was blown upon the building and reduced it to a wreck. Mr. Harry Ross was first at the scene, and the sexton, who was afraid he might be held responsible, assured him that he held to the bell rope as long as he could. The little organ and the sexton were saved without injury. The congregation returned to their first home, the court house, but soon erected a frame building reverently called the hippodrome, east of this lot, which I remember in 1854, when the accomplished organist, Mrs. Rodesitt, played the rescued organ, on a keg and a cushion for a stool.

[illegible] several years before the new [illegible]ged church was built in better [illegible] at nearly double the cost of [illegible]uilding. The funds were raised by the sale of pews, which [illegible] at from $180 to $440 each. [illegible] buyers contained the names [illegible]ly all our substantial citizens [illegible] Hagar, Hite, Dowling, R[illegible] W. F. Edwards, Ryce, Bement, [illegible] Cook, Ross and so on, ad infinitum.

In 1859 the church celebrated its twenty-fifth anniversary at the National House when about 600 guests were present. Among the speakers on that occasion were Colonel Thompson, Judge Mack, Colonel Nelson and Colonel McLean, who were, even thirty-five years ago, in demand wherever eloquence was required. Eighteen days later Dr. Jewett offered his resignation, giving his shattered nervous system as the reason. It was reluctantly accepted by a majority of two.

He was succeeded by Lyman Abbott, April 1st, 1860. During his term the first mission work was done in this city. Under his lead a band of workers from different churches established a mission Sunday school in the Armory on Third street. The first scholars were collected in the winter of 1862 from the ice on the river. Mr. Abbott was superintendent and singing master. The workers from the other churches finally withdrew and established several missions of their own. What was left grew up into the Plymouth Mission in Mr. Howe's time. A $3,000 building was put up in the East End and a church organized in 1876. It was abandoned, the building sold, and part of the proceeds was invested in the Second Congregational church in the East end which thus is indebted to Mr. Abbott and Mr. Howe. Mr. Abbott resigned in 1865, to be followed by the Rev. E. F. Howe, whose very successful pastorate lasted eleven years. He forced the acceptance of free seats and voluntary offerings, which lasted about three years.

Mr. Howe was succeeded by the Rev. Sanford S. Martin of New Hampshire, who occupied the pulpit from September 26th, 1876, until April 1st, 1878. Mr. Martin's ministry was especially marked by the noted revival under Mr. Hammond in the winter and spring of 1877, when ninety-seven persons united with this church.

He was succeeded by Thomas Rutherford Bacon, who was called July 10, 1878, as supply for six months. He began his labors on September 15, 1878. On January 8, 1879, it was voted to call him as pastor, which call he accepted February 2d, 1879, and was ordained April 17th of the same year by his father, Dr. Leonard Bacon, and his brothers, Rev. Edward and Leonard Woolsey Bacon.

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JONES ON ABBOTT.

Mr. J. O. Jones Thinks That Rev. Lyman Abbott Never Meant What He Said

About Terre Haute's Founders Being Gamblers and Drinkers.

A great deal of indignation is expressed among the old settlers of Terre Haute who are still alive and their descendents over the following characterization of the founders of the town by the Rev. Lyman Abbott re-published in the Gazette last Saturday from the Youth's Companion:

"The town had been founded by gamblers and drinkers, and had nearly or quite twelve hundred inhabitants before it possessed a permanent church."

The Gazette will contain interviews with a number of persons who are familiar with the facts and who know that there is a serious mistake in the characterization of the founders of the town by Mr. Abbott.

Mr. J. O. Jones was seen at his residence on south Sixth-and-a-half street this afternoon. He was busily engaged in trimming his grape vines when the reporter called, for this fine old gentleman, though far advanced in years, still sets an example of industry which the rising generation might well imitate.

When asked if he had seen the article he replied that he had and that he was very sorry to see it.

"Except that statement," said he, "there was nothing objectionable in the article. But I am sure that it was a slip of the pen. Mr. Abbott never meant it. It has been so many years since he was here and he has had so many interests elsewhere that he has mixed this city up with some other western towns, of which his characterization would be more just. Besides, he knows nothing of the early settlers here. When he came there was a population of ten thousand persons and was one of the quietest and most orderly towns in the world."

"The truth is" said Mr. Jones, "that the early settlers of this town were men of remarkably correct habits. There was some social card playing but the most of them were not card players at all and those who did play did not play for money. They were in [illegible] gamblers. They were [illegible]

[illegible] I knew Mr. Abbott i[illegible] added Mr. Jones, and his [illegible] with tears. "He was a loya[illegible] man during the war and oft[illegible] our meetings to make spee[illegible] encouragement. All his life [illegible] an exemplary man. He is a [illegible] good man. I am sure that t[illegible] a slip. He did not mean it. [illegible] you will put him right."

MRS. JEFFCOAT INDI[illegible]

Mrs. Mary Jeffcoat, who [illegible] very distinctly the characte[illegible] the founders and the first [illegible] Terre Haute, regards the [illegible] made by Dr. Abbott as slim[illegible] ous. A friend of Mrs. Jeff[illegible] a daughter of one of the [illegible] and of the first families of t[illegible] its foundation, says that th[illegible] onable construction she can [illegible] Abbott's words is that the [illegible] gentleman is losing his mi[illegible]

Mrs. Jeffcoat remembers [illegible] Markle, Hyacinth La Salle [illegible] than Lindley, who were o[illegible] the original town compan[illegible] says they were men of ex[illegible] acter; the best men of toda[illegible] better character than did [illegible] The men who laid the found[illegible] city were men of firm ch[illegible] the first families of the eas[illegible] no saloons in the town, [illegible] kept in the homes as a med[illegible] cine in the new country, w[illegible] and ague were as common [illegible] prevalent diseases of the [illegible] Mrs. Jeffcoat thinks that [illegible] also mistaken regarding t[illegible] that there were twelve hu[illegible] tants before there was a [illegible] First Congregational chur[illegible] ed in 1834 and there we[illegible] thinks only about one tho[illegible] tants. No minister in the [illegible] the city has ever received [illegible] ment than did Mr. Abbo[illegible] Haute, one member of his [illegible] receiving him into his fam[illegible] ber of weeks until he co[illegible] home of his own, and wh[illegible] make such rash stateme[illegible] city's best families is a m[illegible]

Burglars vs. Te[illegible]

For some unknown reas[illegible] lars are very fond of the [illegible] few months some one [illegible] what skill he has, or [illegible] come skilled in the art of [illegible] the Teels. Their hardwa[illegible] Main street has stood the [illegible] times or more, the homeste[illegible] Fifth street, three times, [illegible] new residence on north [illegible] twice; making in all twel[illegible] more, and besides these [illegible] was once relieved of a di[illegible] and several other small pie[illegible] able jewelry.

There are now three men [illegible] in the state prison, and se[illegible] have served time out, for [illegible] above robberies. Some o[illegible] caught were Evans, Hart, [illegible] tramp and two others who [illegible] unknown to the writer.

Saturday night during [illegible] Frank Teel's house was [illegible] considerable taken.

Awkward For H[illegible]

Tam—I'm sayin' man, my [illegible] fa'en ower. Will ye gie's [illegible] wi' 'T?

Jock—Deed will I. But [illegible] hurry till I get the end o' th[illegible]

Tam—Oh no. I'm in nae [illegible] dout my faither'll be weary[illegible]

Jock—An' wha's yer fait[illegible]

Tam—He's in below the [illegible]

[illegible] of King's [illegible]

Churches WV
1st Congregational

Friday, April 29, 1960.

Plan 125th Anniversary Dinner For First Congregational Church

The 125th anniversary dinner of the First Congregational Church will be held at 6:30 p.m. Thursday, May 12, in the Cotillion Room of the Deming Hotel.

The Deming Hotel is located on the sit of the first or original Congregation Church that was dedicated 125 years ago. Rev. Merrick A. Jewett was the founder and first minister.

Principal speaker for the dinner will be Rev. Neil Swanson, executive secretary of the National Association of Congregational Christian Churches.

Eleven charter members established the church in October, 1834, and the first service was Dec. 30 of that year. It was conducted by the Rev. M. A. Jewett in the old Court House, where the congregation met for three years until the first church was completed.

Originally the first service had been set for Dec. 25, but the accidental death of the Rev. Mr. Jewett's 7-year-old son caused the postponement.

The first church erected on the site of the southeast corner of Sixth and Cherry streets had an extremely high steeple. During a tornado in the Spring of 1835, the church was destroyed by the steeple's toppling. A second church was built on the site and served the congregation until the present building at Sixth and One-half and Ohio streets was completed in 1903.

During the 125 years completed last December, the church has had 18 ministers, the first one and the current one serving the longest pastorates. The Rev. Mr. Jewett was with the church from 1834 to 1860. The Rev. George E. Mitchell, current pastor, has been here since 1944.

Theh Rev. Lyman Abbott followed the first pastor. Others who served during the 125 years are the Revs. Frank Howe, S. S. Martin, Thomas Bacon, Henry Bacon, Charles Croft, J. L. Corning, M. A. Dougherty, J. H. Crum, C. H. Percival, W. A. Waterman, H. H. Wentworth, C. H Talmadge, J. W. Herring, Gwylymn Isaacs and W. L. Halfaker.

During the dinner, tribute also will be paid to Mrs. B. B. White, who has been a memoer of the church longer than anyone else in the congregation.

In addition to the speaker, the pastor and his wife, and Mrs. White, those to be seated at the speakers' table include: the Rev. R. Powell Mead, president of the Terre Haute Council of Churches and pastor of Central Christian Church, and Mrs. Mead; Rabbi Henry Sandman of the United Hebrew Congregation and Mrs. Sandman; Dr. Frank Anshultz, chairman of the official board, and Mrs. Anshultz; D. David Koch, historian and clerk of the church, and Mrs. Koch; the Rev. Robert Karn, pastor of Plymouth Congregational Church, and Mrs. Karn, and the Rev. Marvin Maris, pastor of Bethany Congregational Church at West Terre Haute, and Mrs. Maris.

The anniversary observance began with a church service last December 27, which was three days prior to the completion of the 125 - year service of the church. However, because of the holidays and the inclement weather of the season, it was decided to postpone the dinner until later this year. This will conclude the anniversary commemoration.

Those attending the dinner are to make reservations with either of the co-chairmen, Mrs. Carl Enrenhardt, C-3510, or Mrs. B. B. White Jr., C-6173.

DEATH TOLL DOWN

CHICAGO, April 29.—(AP)—The nation's traffic death toll in March was the lowest for any March in 11 years.

The 2,400 highway deaths in March this year, the National Safety Council said, represented a 16 per cent decrease from the total of 2,860 in March 1959. The council said the decrease was the greatest for any month since 1947.

First Congregational Church

Nov 18 - 18 CHURCHES (WS)

A Season for Prayer

BY THE REV. L. CURTIS TALMAGE
Minister First Congregational Church.

"Did you hear the 11 o'clock bell ring for prayer this morning?"

"No I did not. Is it supposed to ring now?"

The foregoing conversation overheard on the street puts point to the oftquoted saying: "Man's extremity is God's opportunity." While the hearts of all men were trembling at the swaying fortune of war they were glad to pause for a moment to offer a prayer for peace, and now that the victory is assured we instantly cease praying.

Yet today the real battle is on. Never in the past history of our land has there been so much need for prayer and the spirit of prayer. Personally I pray daily not from professional motives but because I believe in prayer and enjoy the privilege of communion with God which it affords. For one I believe that America and the allies would have won even if there had not been a nation-wide moment of prayer. The allied forces won not because the peoples of the allied nations prayed for a victory—the Germans were as instant in prayer—but because we had on our side that which Germany did not have—the might which comes of right. Yet with all other praying men and women I prayed daily for the victory which has at last been granted.

Today America stands upon the threshold of a new era—an era fraught with the direst consequences. If men in America ever needed the guidance and sustaining power which comes from prayer they need it today.

But for what should we pray?

For cleansing from national sins; for the forgiveness of our pride, our unbelief and our absorption in temporal things; for deliverance from narrowness, prejudice and all that makes us forgetful of God and indifferent to the crying needs of men.

Let us pray for sympathy for the sorrowing, suffering humanity found everywhere in the track of the war; for grace to take upon ourselves a just share and a little more of the world's woe; for hearts which will recognize no distinction of race or color or creed; and for a quickened sense that all have come short of a well recognized standard of brotherhood. For a sympathy that will make each individual and every nation have a vicarious part in the world's redemption.

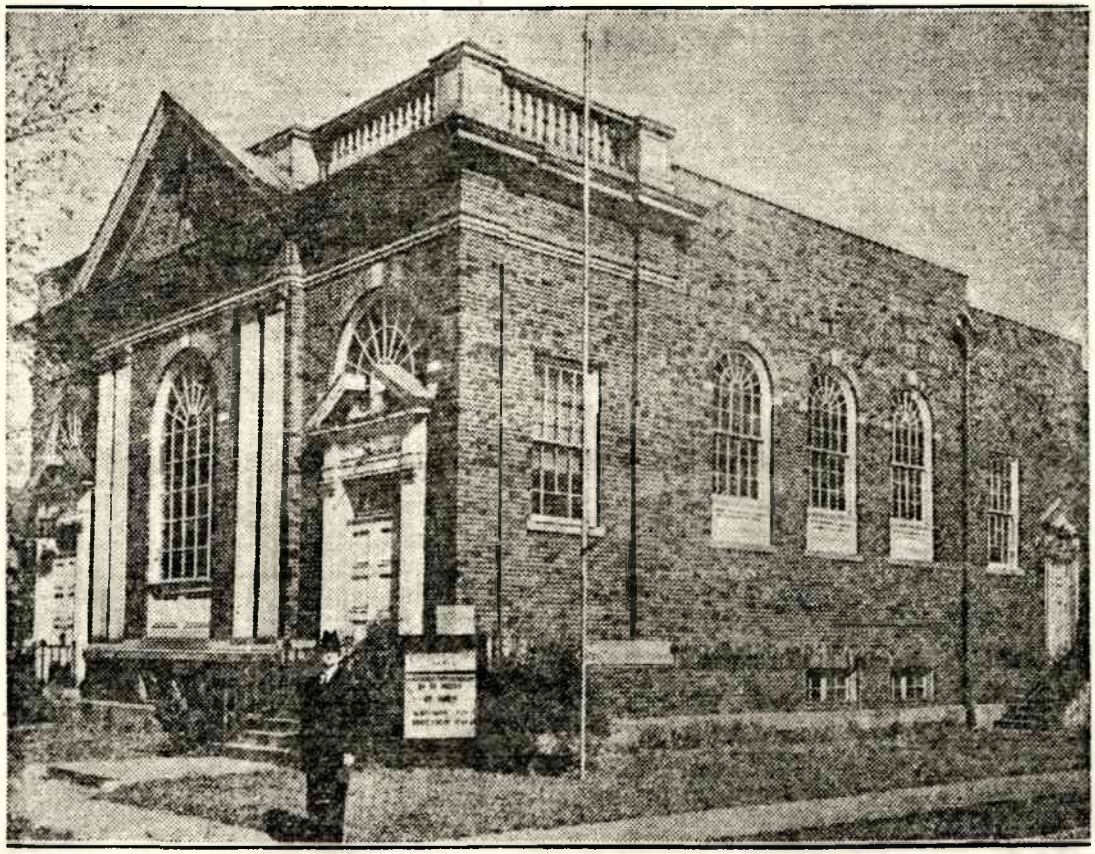
Again we should unitedly pray for a new order, based not on force but on justice and love; for such a relationship of the nations to one another that henceforth brutal instincts shall yield to fair play, friendliness and a common seeking of the good of all; and for the permanent substitution in all human activities of cooperation and brotherhood for ruthless competition and selfishness.

Nor should we forget to pray for the victims of the war; for the men of every nation whose wounds still bleed, and for the dying; for physicians and nurses and all who have so nobly sought to alleviate the horrors of the strife, for the womanhood of Belgium and France—those modern Jeane d'Arcs; for all mothers and wives and sisters and daughters whose hearts have been fainting within them as they have toiled on, waiting for this glad day; for the unnumbered children caught in the maelstrom of the great struggle not knowing the meaning of it all, alive only to the fact that a terrible tragedy has shadowed their lives, pray God that these little ones may not grow up nourishing seeds of hatred and enmity in their hearts.

And last of all ought we not to continue to pray for peace—a peace that shall mark a new and wonderful stage in the world's life, lasting peace based on honor and the eternal laws of God, a peace that shall endure and the outcome of which shall be one universal prosperous, happy and holy human family.

Churches (WV)
Plymouth Congr.

Plymouth Congregational Observing Mile-Stone During Its Fine Career In Terre Haute



PLYMOUTH CONGREGATIONAL CHURCH AS IT APPEARS TODAY.

OVER

Golden Jubilee Is Celebrated At Plymouth Congregational Church

By William Siebenmorgen.

Exercises today at Plymouth Congregational church at Seventeenth and Sycamore streets mark the golden jubilee of the church, which over that period has been an influence on the lives of many east side citizens.

The church and its record is the history of loyal citizens who have supported it from the precarious days of its inception until the present day when its membership is large and its works numerous and beneficial.

The following history is pertinent to the events today:

On Feb. 8, 1863, the first mission effort was made in this city under the direction of the Rev. Lyman Abbott, who later became the noted minister and publisher. Members of the First Congregationa. Church gathered together about forty pupils on the third floor of an old building on Third Street, which had been used as Armory Hall, and, consequently, the Sunday School became known as the Armory Sunday School. The Rev. Mr. Abbott was succeeded by F. A. Ross and in May, 1864, C. C. Oakey took charge. In 1868 the Sunday School moved to the southeast corner of Fourth and Ohio. Up to this time the mission had been run as a union affair, several of the churches throughout the city helping in its work, but during the year 1867 it was made entirely a Congregational charge.

The City's Growth.

The city had grown eastward and unless the Sunday School followed it would lose its mission. So, accordingly, in 1870 plans were drawn up and the second lot east of Thirteenth on the south side of Poplar Street was purchased. In December, 1870, the old mission organization moved into the new building known as the Plymouth Chapel Sunday School. This building, togethe with the lot, cost $3,000. After this period the principal aim was the organization of a church. Within the succeeding years the Rev. O. D. Crawford worked in the field, and was followed by the Rev. R. O. Post, exact dates not known. On Jan. 18, 1878, there were in the Plymouth Chapel Sunday School the superintendent, C. C. Oakey; Miss Margaret Preston, Miss Eliza B. Warren and Miss Sallie McKeen, who had all labored in the old Armory Sunday School during 1863-1869. In the spring of 1875, by a united effort of the mother church the Plymouth Chapel Sunday School, the service of the Rev. S. U. Wilcox was secured.

REV. A. J. SPECHT,
Present Pastor.

Then followed a period of speculation and looking for a location. One was finally bought at Sixth and One-half and Washington Avenue with a building on the lot which was shortly sold for a larger sum, taking part cash and a mortgage being the terms of the sale. After a few years the mortgage had to be foreclosed, realizing a large sum for the church as the property had increased in value. Of this money several $100 amounts were sent to outlying coal fields where there were mission churches and $300 was given to the West Terre Haute Mission. During this time the yea. had been slipping by until about 1890, when again an effort was made to start a Congregational Mission, and a site in the northern part of the city was chosen under the leadership of the Rev. J. H. Crum, pastor of the First Congregational Church, who was assisted in the selection of a site by W. F. McMillen of the Congregational Sunday School and Publishing Society. The Sunday School was organized in 1890.

Myron Hunt Factor.

The Sunday School was placed in charge of Myron A. Hunt, a member of the First Congregational Church, from August, 1890, to May, 1891. Then the Rev. E. G. French, who was hired for a year, was placed in charge. Mr. Hunt acted as superintendent for a time and gave liberal financial aid to the enterprise, as also did Miss Eliza B. Warren, Miss Charlotte Preston, Miss E. B. Wales and Miss Adelia G. Leake as teachers of this Sunday School. Believing that the success of the Sunday School would be more easily promoted by the organization of a church, the Rev. Mr. French accordingly called the Rev. Mr. Crum (then serving as pastor of the First Congregational Church) regarding the matter, and a meeting was called for Oct. 1, 1891, to decide what should be done.

Permanent Organization.

On Oct. 1, 1891, the meeting was called in the Sunday School rooms at 1355 Wabash and by motion it was decided to take steps necessary to form the Second Congregational Church. It was moved and carried to appoint a committee to select creed, covenant and constitution. The chairman of the meeting, the Rev. Mr. Crum, appointed E. G. French, Mrs. C. M. Tompkins and Miss A. G. Leake. After prayer by the Rev. Mr. Crum the meeting adjourned to meet at the call of Pastor French.

This meeting was called Nov. 19, 1891, at the home of Miss Leake, 35 South Fourteenth Street, with the following named persons present, who became charter members of the Second Congregational Church:

The Rev. and Mrs. E. G. French, Mr. and Mrs. William Cleland, Mrs. Sadie Condiff, Mrs. Mary Andrews, Mrs. Alice Jones, Mrs. Martha Day, Mrs. Levi Davison, Miss Adelia Leake and Miss Mary Rosier. The committee appointed to select a creed, etc., also made a report which was accepted. On Nov. 22, the above named persons wer-

CONTINUED

ganized into the Second Congregational Church, the Rev. Mr. Crum having charge of the service. He also administered the ordinance of the Lord's Supper, assisted by A. Z. Foster, who in those days operated Terre Haute's largest furniture store, and L. P. Alden, who was superintendent of the Rose Orphans Home, now known as the Chauncey Rose School. The service closed by singing and the benediction by the pastor.

Here there is a sudden break in the records, but I have been able to gather a few facts from reliable sources. The buying of the lot, 80x140 feet, on the northeast corner of Seventeenth and Sycamore streets, the present site of the church, and the erection of a church building, including the furnishings, etc.; cost about $4,300. Every bill had been provided for by the First Church before dedication day, which was Feb. 26, 1893.

Roll of Pastors.

During this time the Rev. Mr. French had left the church in May, 1892, and David W. Andrews took up the work until March, when ill-health forced him to give up the work, his death following in June of the same year. In March, 1894, D. Q. Travis became identified with the church and much good was accomplished by both of these men. The Rev. Mr. Travis' service ended Dec. 1, 1894. On Jan. 27, 1895, the Rev. W. F. Hardi..g commenced his labors among us, accomplishing much good, and ending his labors on March 20, 1898. He was followed by the Rev. J. N. Sutherland, who worked among us from Nov. 6, 1898, to Jan. 11, 1900. Under his leadership the church started to build a parsonage just east of the church. The Rev. John P. Childress came to us on April 15, 1900. On May 9, 1900, the name was changed from Second Congregational to Plymouth Congregational Church and the organization was incorporated. The Rev. Mr. Childress moved into the new parsonage on Nov. 1, 1900, and closed his labors with us on April 14, 1902.

The following year the church was without a pastor when Charles Wesley Turrell came to us, serving from April 12, 1903, to Dec. 1, 1903. He was followed by the Rev. Frank H. Heydenburk, who came to us from June 12, 1904, to Sept. 19, 1906. It was during his work among us that much of the foundation of the present spiritual condition of the church was established. A young men's Bible class was partially organized, of which organization we hear later. The church also became a self-supporting congregation. We had, up to this time, been receiving aid from the home mission department.

The Rev. Mr. Heydenburk was followed by the Rev. Thomas E. Watt, who did good work, but was with us only a short while owing to his wife's ill health. His services began on Jan. 6, 1907, and ended Aug. 21, 1907. He was immediately followed by the Rev. William Lloyd Crist.

Church Departments.

As has heretofore been said, there was a young men's Bible class started during the Rev. Mr. Heydenburk's services in October, 1906, by Mrs. Heydenburk, but was soon turned over to W. H. Bear, and under his leadership the class became known as the "Be Won" Bible class and grew until there was no longer room for them in the church during the Sunday School hour. They decided to ask for more room, which request was granted and the remodeling of the church to accommodate this growth was undertaken. A. W. Farnham was chairman of this building committee. Oscar Alexander acted as superintendent of construction in the work. The cornerstone was layed on Sept. 12, 1909, and dedication services were held upon completion of this addition on Dec. 19, 1909. The church at this time was in a most flourishing condition, having about 160 members, with a Sunday School average of over 200, a 24-piece orchestra and a men's Bible class with an average of 35.

The Rev. W. L. Crist was compelled to cease his labors with us on July 15, 1914, because of ill health. He was followed by the Rev. W. O. Rogers on Sept. 1, 1914.

New Church Planned.

The church was steadily growing and was again showing signs of needed room. Accordingly, in June, 1915, a movement was started for a new building. A committee was named as follows: Fred R. Corban, chairman; W. H. Bear, treasurer; William Siebenmorgan, secretary; Lillie Probst, Hattie Sonnefield Patterson, A. F. Friedman and Joe Sidenbender. At its first meeting it was proposed to erect a new building, costing from $18,000 to $20,000, and that one-third be cash in hand before starting to build. Sunday, Sept. 26, was designated as rally day and an effort was made to have a large offering on that day. These were approved by the church and the first offering toward the new building amounted to $534.33. Zeal never lagged and the present building stands as a memorial of the faithful work of the membership at that time. The local Masonic bodies laid the cornerstone on July 30, 1920, and the building was dedicated Jan. 24-29, 1922. The Rev. W. O. Rogers had left us May 14, 1919, going to Denver, Colo. He became widely known for his radio exposition of Sunday School lesson each week.

The Rev. J. R. Deerlam and the Rev. Cecil Plummer served us to July, 1921. On Sept. 1, 1921, the Rev. H. Russel Jay came and was laboring among us at the time the new building was dedicated. He severed his connection on Sept. 1, 1925. On May 1, 1926, the Rev. Joseph Vasey was called and continued as our pastor until Sept. 30, 1930.

Recent History.

On Dec. 1, 1930, the Rev. Joseph A. Steen entered into our field as pastor and labored among us for ten years and ten days when he was called to the First Congregational Church of East Chicago, Dec. 10, 1940. In 1941 the Rev. O. D. Wissler served our field until he was called to the chaplaincy in the armed forces.

On Sept. 1, 1942, the Rev. A. J. Specht was called as our pastor, thus completing our history up to the present.

South Vigo Congregational Church

RURAL ROUTE ONE — WEST TERRE HAUTE, INDIANA

THE REV. GERARD B. BLUE, *Pastor*

RESIDENCE: 1708 SYCAMORE STREET — TELEPHONE: LINCOLN 1059

WE WELCOME YOU TO GOD'S HOUSE

A warm hearted people invite you into a Christian fellowship.

Enter To Worship — *Depart To Serve*

SOUTH VIGO CONGREGATIONAL CHURCH
WEST TERRE HAUTE, INDIANA
Gerard B. Blue, Minister
Vancie Lowe, Pianist

CENTENNIAL SERVICE

February 14, 1954 7:00 o'clock

PRELUDE "Rock of Ages" Hastings
CALL TO WORSHIP Psalm 100
*HYMN NO. 1 "The Church's One Foundation"
*INVOCATION The Rev. L. Blaine Bender, Jr.
SCRIPTURE LESSON I John 4:7-21
GREETINGS FROM THE INDIANA CHURCHES
Dr. Simon A. Bennett
RESPONSIVE READING NO. 482
"A Call to Consecration"
*HYMN NO. 154 "Breathe On Me, Breath of God"
*PRAYER OF CONSECRATION
The Rev. Charles F. Hill
OFFERTORY "Beneath the Cross of Jesus" Maker
PRAYER OF DEDICATION
SOLO "Bless This Church" Brahe
Betty R. Blue
SERMON "The Church At Its Best"
The Rev. George E. Mitchell
*HYMN NO. 19 "Faith of Our Fathers"
*BENEDICTION
*THREE FOLD AMEN The Congregation

---

* Congregation standing.

ANNOUNCEMENTS

Our South Vigo Building Fund has now reached a total of $3,991.32. Our offering this evening has been designated for the Building Fund.

Please be sure to sign your name in our 100th Anniversary Register Book.

A few copies of our Centennial Booklet are still available. You may secure one at the door as you retire.

The Alpha Class will sponsor the Terre Haute Federation of Musicians' "All-Star Revue" in the West Terre Haute High School Gym on Thursday, February 18, at 7:30. There will be no admission. A free-will offering will be received for the Building Fund.

The Alpha Class will meet in the home of Francis and Ruth Lowe, Switzer Lane, on Friday at 7:30.

We have just completed our second annual Preaching Mission with the Rev. Alan Jones as leader. Average attendance for the six nights was 72. Twenty-seven persons attended every night and 176 different individuals participated in the meetings. Seven persons united with the church, 5 on Confession of Faith and 2 by Letter.

CHURCH DIRECTORY

BOARD OF DEACONS

Harry Mathew .....(1954)
Ray Irwin .....(1955)
Kenneth Jenkins .....(1956)

BOARD OF DEACONESSES

Mrs. Lillie Minks .....(1954
Mrs. Bessie Johnson .....(1955)
Mrs. Della Mathew .....(1956)

BOARD OF TRUSTEES

Harry Mathew .....(1954)
Ray Irwin .....(1955)
Clifford Misner .....(1956)
Russel Craig .....(1956)
Clarance Ingram.....(1957)

Church Clerk .....Russel Craig
Church Treasurer.....Mrs. Viola Misner
Sunday School Superintendent.....Lloyd E. Nicholson
Ass't. Sunday School Superintendent.....Mrs. Ruby Liffick
Cemetery Fund Treasurer.....Miss Chloe Elliott
President of Willing Workers.....Mrs. Vancie Lowe

COMMITTEES

FINANCE

Fred S. Lowe
Clarance Ingram
Frank Macklan
Miss Minnie Irwin
Mrs. Augustine Banta

MUSIC

Mrs. Vancie Lowe, Pianist
Mrs. Ellen Craig, Ass't Pianist
Mrs. Bessie Johnson
Mrs. Mabel Irwin
Mrs. Viola Misner

MISSIONARY

Miss Chloe Elliott
Mrs. Ellen Craig
Mrs. Josephine Switzer

TRANSPORTATION

Arnold Brown
Fred S. Lowe
Harry Mathew

OUR CHURCH PROGRAM

Sunday School .....every Sunday at 10:00 A.M.
Evening Worship .....every Sunday at 7:00 P.M.
Holy Communion .....Quarterly, 1st Sunday at 7:00 P.M.
Church Business Meeting.....Monthly, 1st Tuesday at 7:00 P.M.
Willing Workers .....Monthly, 1st Thursday at 1:30 P.M.

Give to the Minister or Place on Offering Plate

Name _____

Address _____

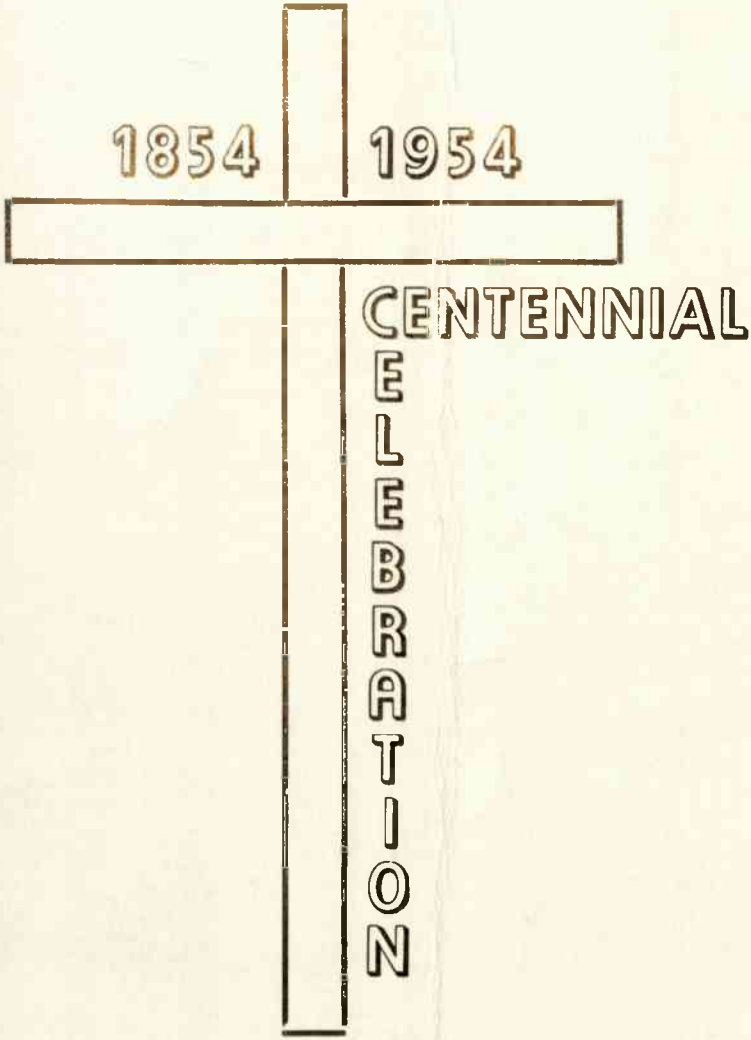
☐ New Family ☐ Church Membership ☐ Sick ☐ Pastoral Call

_____

I desire to unite with the Church ☐ Transfer ☐ Conf. of Faith.

"In our 99th year serving God and mankind."

22854



SOUTH VIGO CONGREGATIONAL CHRISTIAN CHURCH

DARWIN ROAD WEST TERRE HAUTE, INDIANA

SOUTH VIGO CONGREGATIONAL CHRISTIAN CHURCH

One of the historical landmarks of Vigo County. This is the original structure erected in 1858 which is still used for worship.

HISTORY OF SOUTH VIGO CONGREGATIONAL CHURCH

THE SOUTH VIGO CONGREGATIONAL CHURCH was organized February 13, 1854. It is believed that the church was established when the local Presbyterian Church of the community was divided over the slavery issue. The group that opposed slavery withdrew and founded the South Vigo Congregational Church. The eleven charter members were Josiah M. Black, James Low, Rebecca Cassaday, Eliza Calhoon, Robert Calhoon, William W. Black, Josiah O. Black, F. J. Howerton, Nancy Perry, Chloe Elliott and Clarinda Catherine Low. From the time of organization until the present, about two hundred seventy-five (275) names have appeared on the Church roll. The present membership is fifty-six (56).

On June 26, 1858, agreeable to previous notice, the members and friends of the South Vigo Congregational Church met in the Cassaday School House, known as District No. 10, for the purpose of taking into consideration the propriety of erecting a meeting house. William Glover presided at this meeting, and William Black was appointed secretary. No doubt there was much discussion and debate at this meeting, but they did deem it expedient to build a house of worship. They then resolved to erect a frame building twenty-eight by thirty-six feet (28′ x 36′) on or near the northeast corner of section twenty-one (21) on the Josiah M. Black farm. This is the present location of the church. Three (3) trustees were elected at this meeting, namely: Homer T. Machlan, Samuel Elliott and Josiah M. Black.

On September 15, 1858, a deed to this plot of land, the size of which was ten by twelve rods (10 rods north and south and 12 rods east and west) was given to Samuel Elliott and Homer T. Machlan as Trustees of the South Vigo Congregational Church and to their successors and representatives, by Josiah M. Black and Thirsa F. Black, his wife. There were no records where the church services were held prior to the erection of the church building. This was among the first of the frame church buildings in this part of the country and was painted white. From thence and until the present time, the church has been painted white and is commonly known as the "White Church."

This same year, 1858, Josiah M. Black and wife deeded to the Trustees of the South Vigo Congregational Church, a piece of land, nine by ten rods (9 x 10), west and south of the church property upon a hill in Illinois, to be used for a cemetery. A portion of this land had for some time been used as a burying ground and was known as the "Black Graveyard." From dates found on some of the tombstones, this was used as a burying ground as early as 1827. The cemetery remained in a neglected condition until October 21, 1879, when a meeting of all who were interested in said cemetery was held at the South Vigo Church, and organized themselves into a corporate body under the laws of Illinois governing cemeteries. It was resolved that this would be called the "South Vigo Cemetery." It was further resolved that the Trustees of the South Vigo Church should be the Trustees of the cemetery. Since that time, additional land has been purchased and much improvement made in the cemetery and the road leading to the cemetery. Recently, a survey committee, composed of four residents of Illinois and four residents of Indiana, was elected for the purpose of presenting recommendations for the maintenance and beautification of the cemetery.

The first pastor of the South Vigo Church of which there is record was the Rev. J. F. Soule, who served from March, 1876, to 1881. No doubt there were pastors before this date. Other ministers who have served the church are: the Reverends Hayes, Claney, John Harden, Jenson, Lowery, Gilchrist, W. O. Elliott, W. L. Blackwell, Frank H. Heydenburk, W. O. Rogers, Hugh Kirkland, W. R. Pierce, Louis Grigsby, Charles F. Hill and Gerard B. Blue, our present pastor. Some of these ministers served more than one period as pastors of the church.

The church parsonage was built in 1916, during the pastorate of the Rev. Hugh Kirkland, at an approximate cost of $800. Mr. Flin Garner was hired as carpenter and the men of the community assisted him.

Since its erection in 1858, the church building has been repaired; the roof raised and rebuilt; the hall at the east end of the church removed and a belfry erected and the large bell installed. Only recently the interior of the church was renovated: new paper on the walls, woodwork repainted, floors sanded and finished, new oil burning stove purchased, new furniture installed, consisting of new pews, pulpit and pastoral chair. In August of 1953, work was begun on the construction of a new north wing and basement.

Today the church building and parsonage are in good repair and they stand as a beautiful monument to the integrity and Christian character of the early settlers of this community and the later members of the church, and are an inspiration to all who travel this highway.

SOUTH VIGO'S PASTOR

The Rev. Gerard B. Blue was called to serve the yoked parish of South Vigo and Plymouth Congregational Christian Churches in October, 1952. He came to Terre Haute from a successful five year pastorate at Union Church in Indianapolis.

The Rev. Mr. Blue is a graduate of Butler University and the School of Religion. He was ordained to the Christian ministry in 1948, and holds ministerial standing in the Central Indiana Association of Congregational Christian Churches and Ministers.

GERARD B. BLUE

South Vigo Church has experienced remarkable growth under the leadership of Mr. Blue. Twenty-eight new members have been added to the fellowship, and fourteen persons have received Christian baptism. Attendance at the Church School and Evening Worship services has doubled.

The Rev. Mr. Blue's activities in denominational and interdenominational circles are numerous. For the denomination, he is delegate to the General Council, Indiana Assembly of Churches and World Missions Institute; Chicago Theological Seminary Visitor; member of Conference Survey Committee, State Stewardship and Education Committee and chairman of the 1953 Conference Resolutions Committee; Registrar-Treasurer of Central Association, chairman of Central Association's Church Building Loan Fund Committee and counselor for the Association's Pilgrim Fellowship Retreat.

Mr. Blue is Secretary of the Terre Haute Ministerial Association and chairman of the Audio-Visual Aids Committee of the Terre Haute Council of Churches. He is presently serving as associate dean and teacher in the Community Leadership Training School sponsored by the Terre Haute Council of Churches.

During the past year, the Rev. Mr. Blue has been in demand as a speaker throughout the community. He has spoken before numerous clubs, lodges and organizations such as the Masonic Lodge, Farm Bureau, Rural Youth; delivered two series of morning devotional messages over Radio Station WBOW and WTHI; and was a speaker at the Union Good Friday Service and the Concannon High School Thanksgiving Convocation.

Mr. Blue is 31 years of age and married. Gerard and Betty Blue have two daughters, Julia Ellen 5 and Ruth Anne 6 months.

1954 CHURCH DIRECTORY

Pastor.....Gerard B. Blue
Church School Superintendent.....Lloyd E. Nicholson
Church Clerk.....Russel Craig
Financial Secretary.....Ellen Craig
Church Treasurer.....Viola Misner
Cemetery Fund Treasurer.....Frank Machlan
Auditor.....Edwin Hewitt

BOARD OF DEACONS

Harry Mathew.....(1957)
Kenneth Jenkins.....(1956)
Ray Irwin.....(1955)

BOARD OF DEACONESSES

Lillie Minks.....(1957)
Della Mathew.....(1956)
Bessie Johnson.....(1955)

BOARD OF TRUSTEES

Ray Irwin.....(1955)
Clifford Misner.....(1956)
Russel Craig.....(1956)
Clarence Ingram.....(1957)
H. Arnold Brown.....(1957)

COMMITTEES

MISSIONARY—

Josephine Switzer
Ruth Lowe
Lois Snyder

MUSIC—

Vancie Lowe, *Pianist*
Ellen Craig
C. William Buzan
Myrtle Helman
Mabel Irwin

PUBLICITY—

Ruby Liffick
Max Hewitt
Reva Nicholson

TRANSPORTATION—

Edwin Hewitt
George Walters
Fred Lowe

BUILDING FUND—

Ray Irwin
Clifford Misner
Russel Craig
Clarence Ingram
H. Arnold Brown
Harry Mathew
Lloyd Nicholson
Vancie Lowe
Chloe Elliott
Viola Misner

ONE HUNDREDTH ANNIVERSARY—

Myrtle Helman
Frank Helman
Harry Mathew
Ray Irwin
Chloe Elliott
Ruth Hewitt
Minnie Irwin
Eva Ingram
Vancie Lowe
Ellen Craig

DELEGATES

CENTRAL ASSOCIATION—

Frank Machlan
Minnie Irwin

INDIANA CONFERENCE—

Augustine Banta

ONE HUNDREDTH ANNIVERSARY OBSERVANCES

ALAN T. JONES

SIMON A. BENNETT

GEORGE E. MITCHELL

PREACHING MISSION

Our annual Preaching Mission will be conducted Sunday through Friday, February 7-12. The services will begin at 7:00 o'clock on Sunday, and at 7:30 o'clock on week nights.

The Rev. Alan T. Jones, Director of Merom Institute, Merom, Indiana, will preach each night of the Preaching Mission. There will be special music at all services.

Organizations who will act as sponsors for the Preaching Mission are: Church School, Sunday; Friendship Class, Monday; Choir, Tuesday; Pilgrim Fellowship, Wednesday; Willing Workers Society, Thursday; Alpha Class, Friday.

Your prayers and attendance are earnestly requested for the success of the Preaching Mission and Centennial Service.

CENTENNIAL SERVICE

February 14, 1954 — 7:00 o'clock

Prelude—"Rock of Ages" ..... *Hastings*

Call to Worship ..... Psalm 100

*Hymn No. 1 ..... "The Church's One Foundation"

*Invocation ..... The Rev. L. Blaine Bender, Jr.

Scripture Lesson ..... I John 4:7-21

Greetings from the Indiana Churches
Dr. Simon A. Bennett, State Supt., Muncie, Indiana

Responsive Reading No. 482 ..... "A Call to Consecration"

*Hymn No. 154 ..... "Breathe On Me, Breath of God"

*Prayer of Consecration ..... The Rev. Charles F. Hill

Offertory—"Beneath the Cross of Jesus" ..... *Maker*

Prayer of Dedication

Solo—"Bless This Church" ..... *Brahe*
Betty R. Blue

Sermon—"The Church At Its Best"
The Rev. George E. Mitchell, First Church, Terre Haute

*Hymn No. 19 ..... "Faith of Our Fathers"

*Benediction

*Three Fold Amen ..... The Congregation

* The congregation will please stand.

SOUTH VIGO BUILDS

THE DECISION to build an addition to the South Vigo Congregational Christian Church resulted from a marked increase in attendance at both the Church School and Evening Worship services. Six classes composed of from 60 to 70 persons regularly crowd into the present 28′ x 36′ one room structure.

A building fund was officially established in January, 1953. In June, 1953, the Building Fund Committee presented its report to the congregation, with recommendations for building a new north wing, 24′ x 48′, and basement, 24′ x 60′. The committee estimated that such an addition could be built for $5,200 cash plus donated labor and some materials. The proposals of the committee were adopted unanimously by the congregation. Ground breaking ceremonies were held on August 9, 1953, and work began on our new addition.

The work is progressing on schedule under the leadership of Mr. Russel Craig, building superintendent. Already, members and friends of the church have contributed over $3,200, and in addition, the State Conference has contributed a $500 grant in aid. Men of the church and community have given generously of their time and talents in raising the new structure. All contributions and donations have been on a freewill basis—no pledges have been made.

When completed, the church will have two new primary class rooms, two assembly rooms providing space for additional class rooms and overflow worship service congregations, a recreation and dining hall, kitchen, storage rooms and furnace room. The heating plant will be an oil type furnace with blower. Plans call for completing the structure by late summer of this year. The new addition will have an estimated value of $20,000 when finished.

WE WOULD BE BUILDING

We would be buildng; temples still undone
O'er crumbling walls their crosses scarcely lift;
Waiting till love can raise the broken stone,
And hearts creative bridge the human rift;
We would be building, Master, let Thy plan
Reveal the life that God would give to man.

P. E. Deitz

NEW ADDITION

The new north wing and basement of the South Vigo Congregational Christian Church taken in January, 1954.

1954 CHURCH SCHOOL DIRECTORY

Superintendent	Lloyd E. Nicholson
Assistant Superintendent	Ruby Liffick
Secretary	Doris Porter
Assistant Secretary	Myrtle Helman
Treasurer	Reva Nicholson
Pianist	Vancie Lowe
Cradle Roll and Beginners Dept.	Lorene Walters
Primary Department	Vancie Lowe
Junior Department	Louise Harris
Pilgrim Youth Fellowship	Augustine Banta, Josephine Switzer
Young Adult Class (Alphas)	Ellen Craig, Arnold and Emaline Brown
Adult Class (Friendship)	Ruby Liffick, C. W. Buzan

1954 OFFICERS OF ORGANIZATIONS

JUNIOR CLASS

Jackie Walters, Pres.
Frank Jenkins, Vice Pres.
Eileen Cox, Sec'y
Arlene Robinson, Treas.
Gary Brown, Program

PILGRIM FELLOWSHIP

Joan Switzer, Pres.
Donald Blair, Vice Pres.
James Williams, Sec'y-Treas.
Charles Garred, Devotions

FRIENDSHIP CLASS

Doris Porter, Pres.
Lois Snyder, Vice Pres.
Ruth Hewitt, Sec'y-Treas.

ALPHA CLASS

Lorene Walters, Pres.
Arnold Brown, Vice Pres.
Reva Nicholson, Sec'y
Ruth Lowe, Treas.

WILLING WORKERS SOCIETY

Vancie Lowe, Pres.
Chloe Elliott, Vice Pres.
Ruby Liffick, Sec'y
Kay Nacke, Treas.

1953-54 ADDITIONS TO THE CHURCH

CONFESSION OF FAITH

Emaline Brown
Gary Brown
H. Arnold Brown
Max G. Hewitt
Reese P. Hewitt
Francis M. Lowe
Clifford T. Misner
Lloyd Edgar Nicholson
Lorene E. Walters

CHURCH LETTER

Augustine Banta
Ellen M. Craig
Russel C. Craig
Frank Helman
Myrtle Helman
Ruby F. Liffick
Ruth Lowe
Vancie Lowe
Frank Machlan
Lillian Machlan
Harry V. Mathew
Della G. Mathew
Viola Misner
Lloyd Edward Nicholson
Reva Nicholson
Joan Switzer
Josephine Switzer

1953 CHRISTIAN BAPTISMS

Emaline Brown
Gary Brown
Herschel Arnold Brown
Mary Frances Davis
Max Glenn Hewitt
Reese Prevo Hewitt
Clifford T. Misner
Ann Louise Nicholson
James Robert Nicholson
Lloyd Edgar Nicholson
Donald Eugene Walters
Jackie Leon Walters
Lorene Edith Walters
Robert Leo Walters

OUR CHURCH CALENDAR

Church School	every Sunday at 10:00 a.m.
Evening Worship	every Sunday at 7:00 p.m.
Holy Communion	Bi-monthly, 1st Sunday in January
Church Business Meeting	Monthly, 1st Tuesday at 7:30 p.m.
Church School Workers' Conference	Bi-monthly, 4th Wednesday at 7:30 p.m.
Willing Workers	Monthly, 1st Thursday at 1:30 p.m.
Friendship Class	Monthly, 1st Saturday at 7:30 p.m.
Alpha Class	Monthly, 3rd Friday at 7:30 p.m.
Pilgrim Fellowship	Monthly, during 2nd week at 7:30 p.m.
Junior Class	Monthly
Boards and Committees	On call

We extend to you a cordial invitation to worship and fellowship with a "warm hearted" people. You need not be a member to participate in our activities. Come, serve the Lord with us.

MEMBERSHIP*

Augustine Banta
Mrs. Joseph Beach
Betty R. Blue
Gerard B. Blue
Edythe Brown
Emaline Brown
Gary Brown
H. Arnold Brown
Olive N. Cassaday
Elmer Cox
Ellen M. Craig
Russel C. Craig
Abbie Cusick
Maxine Davis
Chloe Elliott
Lulu Elliott
May Elliott
Josephine Havard
Frank Helman
Myrtle Helman
Edwin Hewitt
Max Hewitt
Reese Hewitt
Ruth Hewitt
Charles F. Hill
Margaret Hill
Esther Hotchkiss
Eva Ingram
Minnie Irwin
Ray Irwin
Floy Kalein
Ruby F. Liffick
Francis M. Lowe
Ruth Lowe
Vancie Lowe
Frank Machlan
Lillian Machlan
Harry V. Mathew
Della G. Mathew
Lillie Minks
Louise Minks
Clifford T. Misner
Viola Misner
Lloyd Edgar Nicholson
Lloyd Edward Nicholson
Reva Nicholson
Estella Robinson
Frances Rodgers
Everett Smith
Mattie Smith
Orlando M. Stadler
Bessie Sutherland
Mrs. Richard Sutherland
Joan Switzer
Josephine Switzer
Lorene E. Walters

MEMORABLE EVENTS OF 1953

January 6—Our South Vigo Building Fund was officially established.

February 15—Ninety-ninth Anniversary Observance.

February 19—Washington Tea. Dedication of Christian and American Flags.

March 22-29—Revival Services. The Rev. Gerard B. Blue, Pastor-Evangelist.

April 5—First Annual Easter Sunrise Service.

June 7—Annual Memorial and Homecoming Services. Dr. Simon A. Bennett, State Supt., the speaker.

July 12—Church School Picnic at Deming Park.

August 9—Ground Breaking Ceremonies for the new north wing and basement.

September 29—Adoption of new Constitution and By-Laws for the Church.

Desiring to express their congratulations and best wishes to the South Vigo Congregational Christian Church on its One Hundredth Anniversary, the following friends of the church are sponsors of this Centennial Booklet.

BETHANY CONGREGATIONAL CHURCH
West Terre Haute

BETHESDA METHODIST CHURCH
R. R. 1, West Terre Haute

FIRST CONGREGATIONAL CHURCH
Terre Haute

GAY MONNINGER—SAND, GRAVEL AND CONCRETE PRODUCTS
R. R. 7, Terre Haute

HURST HARDWARE STORE
West Terre Haute

NICK'S GROCERY AND RESTAURANT
R. R. 1, West Terre Haute

PAITSON'S ROOFING & SIDING COMPANY
34 N. 12th St., Terre Haute

PLYMOUTH CONGREGATIONAL CHURCH
Terre Haute

RAYMOND KINTZ LUMBER COMPANY
2 Wabash Ave., Terre Haute

STATE BANK OF WEST TERRE HAUTE
123 W. Paris Ave., West Terre Haute

VALLEY FLOWER SHOP
West Terre Haute

DEAN PRINTING CO., 419 CHERRY ST. TERRE HAUTE, INDIANA

Churches (Vigo Co) WV

South Vigo Congr. Church

South Vigo Church Marks Centennial With Special Service Next Sunday

The South Vigo Congregational Christian Church on the Darwin Road south of West Terre Haute will conclude a week of special services in commemoration of its one hundredth anniversary next Sunday night, Feb. 14, at 7 o'clock.

Several visiting ministers will participate in the centennial service when the Rev. George E. Mitchell, pastor of the First Congregational Church, Terre Haute, will speak on the subject, "The Church at Its Best."

+ + +

DR. SIMON A. BENNETT, conference superintendent, Muncie, will bring greetings from the Congregational churches of Indiana. The Rev. L. Blaine Bender, pastor of Bethany Church, West Terre Haute, will give the invocation and the Rev. Charles F. Hill, former pastor of the South Vigo Church, will lead in the prayer of consecration. The program and order of worship follow:

Prelude—"Rock of Ages" ... Hastings
Call to Worship— ....Psalm 100
Hymn—"The Church's One Foundation"
Invocation—
The Rev. L. Blaine Bender, Jr.
Scripture Lesson— I John 4:7-21
Greetings from the Indiana Churches—
Dr. Simon A. Bennett.
Responsive Reading—
"A Call to Consecration."
Hymn—"Breathe on Me, Breath of God"
Prayer of Consecration—
The Rev. Charles F. Hill.
Offertory—
"Beneath the Cross of Jessus" ..Maker
Prayer of Dedication—
Solo—"Bless This Church" .....Brahe
Betty R. Blue
Sermon—"The Church at Its Best"
The Rev. George E. Mitchell
Hymn—"Faith of Our Fathers"
Benediction.
Three Fold Amen—the Congregation.

+ + +

THE SOUTH VIGO Congregational Church was founded Feb. 13, 1854. The present white frame structure was erected in 1858 and is one of the historical landmarks of Vigo County.

On Aug. 9, 1953, ground-breaking ceremonies were held for an addition to the present building. A north wing and basement were to be added. Work is progressing on schedule with the freewill contributions of money, time, labor and materials from members and friends of the church. Plans call for completing the new addition by late Summer.

The Rev. Gerard B. Blue, pastor, has extended an invitation to the public to attend the centennial service.

1854 - 1954

TERRE HAUTE STAR, TUESDAY, FEBRUARY 9,

CHURCH OBSERVES CENTENNIAL—South Vigo Congregational Church, founded Feb. 13, 1854, will conclude its centennial celebration Sunday night, 100 years and a day after its founding, with a special program of consecration. The church building was erected in 1858 and only last year construction started on a north wing and basement.

SOUTH VIGO CONGREGATIONAL CHURCH

Churches (Vigo Co) WV

Pioneer Vigo County Church 99 Years Old

52/12/22

One of the oldest churches, in point of continuous service in this area, will observe its ninety-ninth anniversary Sunday evening. It is the South Vigo Congregational Church, located on the Darwin road, southwest of West Terre Haute.

The church is located near the Indiana-Illinois state line. The church and parsonage are in Indiana, but the church cemetery, known as the Black cemetery, so named because the Black family contributed the land, is located across the state line in Illinois.

It was originally founded Feb. 13, 1854. It was established when the Presbyterian Church of that time was divided over the slavery issue. The group that opposed slavery withdrew and founded the South Vigo Congregational Church.

The present white frame house of worship was erected in 1858. It soon came to be known as the "White Church" because it was the only church of frame construction that was painted white in that vicinity. The present congregation still worships in the original building.

Recent Improvements.

This picturesque church structure is still in an excellent condition. Recent improvements have included a new roof, interior and exterior decoration, new oak pews, pulpit and altar furniture, as well as a cindered parking space.

An active program of modern church activities is being maintained. Services each Sunday include Sunday School at 10 a. m., and evening service at 7 p. m.

There is an active Woman's Society, known as the "Willing Workers." The group meets on the first Thursday of each month. Other monthly activities include the showing of religious motion pictures and Bible study periods.

The church membership is missionary minded and last year contributed its full share in denomination's "Christian World Mission." At the present time the "Willing Workers" are engaged in service projects for Ellis Island and Natal, South Africa.

Consecration Service.

The anniversary program Sunday evening will include a consecration service for the 1953 church officers, a history of the church by Ray Irwin, and special music featuring "The Ninety and Nine" by Mrs. Ellen Craig, soloist.

Rev. Gerard B. Blue, pastor, will have as his sermon topic "What Do I Mean To My Church?" The anniversary program will be concluded with a series of revival services March 22 through 29.

Macksville Gazette 10-8-81

Sarah Myers Road To Get Facelift

White Church/Black Cemetery a Reflection of History

Churches (Vigo Co)

by Theresa Jacobs

There is a little white church which sits just this side of the Illinois line, west on Darwin Road. It's not very big or impressive, as churches go, and is located next to a not-very-traveled country road. But it's quite special.

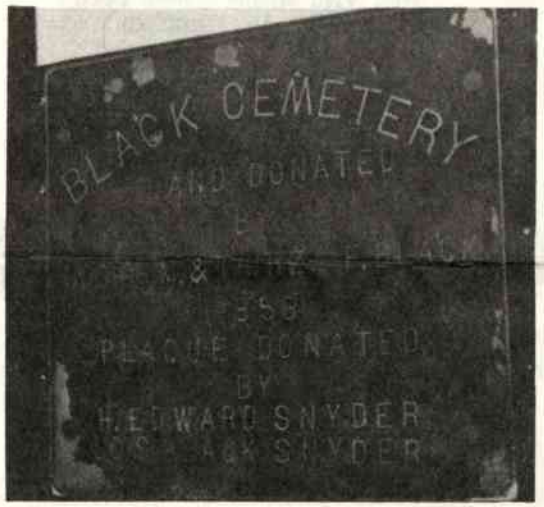
On a hill that overlooks the small church there is a cemetery. The cemetery is well-kept by the people of the church even though it is in Illinois and the church is in Indiana. The two are connected by the strong bond of the past.

The South Vigo Congregational Church is more commonly known as the White Church, and has ties with the cemetery that go back to February 13, 1854, when the church was established due to a disagreement among the local Presbyterian congregation over the slavery issue. Those people who were opposed to slavery broke from the Presbyterian Church and established a new church.

In order to build a new church, these "abolitionists" needed land. This land was supplied by one of the 11 original members. On September 15, 1858, a deed to a plot of land the size of which was 10 rods by 12 rods, was given to the trustees, Samuel Elliott and Homer Machlan. The donors were Josiah M. Black and his wife Thirza F. Black.

The church was built on this land and was a white frame structure—uncommon in those days, so people started calling it the White Church. The name stuck.

That same year—1958—Josiah and his wife donated a piece of land 9 x 10 rods located on a hill near the church, to be used as a cemetery. It had been known as the Black Graveyard prior to that time, and some of the stones found there date back to 1827.



Since that time the White Church and the Black Cemetery have connected Indiana and Illinois in a bond of history, religion and personal conviction.

by Theresa Jacobs

Work is scheduled to begin next summer on the reconstruction of the Sarah Myers Road, according to usually reliable sources. The road, which runs in front of West Vigo High and Middle Schools will be widened and leveled so cars are able to pass safely, with few blind spots.

According to our source, this reconstruction will also involve the stretch of road that runs from Highway 40 up to the schools (Thorpe Road.)

The S Curve will reportedly be taken out of Thorpe Road, and the road straightened. Apparently this will be accomplished by moving the exit off Highway 40, causing the new road to meet the old, after the S Curve.

According to our sources, new drainage pipe will also be laid to help the drainage problem.

The project, which will be federally funded, already has the necessary funds appropriated and approved.

Most of the land required for the project has been purchased, but we have been informed that there are still a few property owners who have not agreed to relinquish that part of their frontage property needed in order for the road to be widened.

Approximately 9 residents have objected for various reasons. One owner informed us that he received the papers showing what part of his land would be needed but he wants it defined more clearly. He has requested that stakes be put up to clearly mark off his property. Commissioner John Scott has assured us this will be done.

Another property owner is concerned that cutting away of trees and bushes along the road will afford them less privacy and diminish their property value. Still another expressed the opinion that the price being paid for their land was not enough.

The road is presently 18 to 20 feet wide. When construction is completed, it will be 22 feet wide in all places. According to our sources, the county will require 30 feet on either side of the center line, making the total width of property needed for the road 60 feet. Some persons feel this is more than necessary. But it seems this much land is required in order for trucks and other highway vehicles to have the right-of-way for parking along the side of the road.

According to Commissioner Scott, the majority of people feel the improvements are necessary for their safety, the safety of their children, and improved traffic flow in the area.